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Miracles and Laws of Nature - - - 1
Charles Fillmore

God Is Omniactive - - - - - - 9
Narada Evaldt

Fear Not, Only Believe - - - - - 17
Charles H. Mattern

Because I Live Ye Shall Live Also - 24
Garnet Cole

The Truth Shall Make You Free - - 30
L. Stevens Hatfield

All This for Nothing - - - - - 39
Marie Montabé

The Power of the Promises - - - 43
Zelia M. Walters

Song of Health - - - - - - - 52
Mary L. Kupferle

Sunday Lessons - - - - - - - 53

The Lord Is My Shepherd

Healing & Prosperity Thoughts

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing: Jesus Christ is now here raising me to His consciousness of life, and I am whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Jesus Christ is now here raising me to His consciousness of substance, and I am prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

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Miracles and Laws of Nature

from the writings of

CHARLES FILLMORE

THE USUAL DEFINITION of a miracle is "a violation of the laws of nature." This is purely an arbitrary assumption on the part of those who cannot explain certain occurrences from their own experience.

There is no warrant in the Scriptures for such definition. The word "miracle" is the ordinary translation of the Greek word *semeion,* which signifies "a sign."

A prophet signified his divine authority by a sign; that is, he produced results in an unusual way. No claim was made that the laws of nature were violated. The power was invariably ascribed to God. Jesus said: "I can of myself do nothing." "The Father abiding in me doeth his works."

So let us clearly understand that a miracle is not necessarily a violation of the laws of nature, nor was

any such claim ever made by those who performed miracles.

Yet we continue to regard any performance not right in line with average experience as somehow a violation of the laws of nature.

We are slow to learn that the phenomena of nature are the reflections of an inner world that rests upon ideas. We are in the hypnotic delusion that things—forms—are somehow creative. We see them come and go in their fleeting show without stopping to consider their ephemeral character. We just take for granted that there is a cause somewhere, but we are so busy getting things into our possession that we do not take time to think about their origin.

That ideas have substance and creative power we take with a grain of salt. Who ever saw an idea or felt its power? Surely no one who believes in the "inviolable laws of nature."

Yet even these sticklers for the reality of matter are forced to admit that just to the extent that they attenuate matter, and consequently make it invisible, does it increase in dynamic efficiency. This is illustrated in water, which has a certain force as a fluid, but which is increased many fold when it is transformed into invisible steam. It may be put down as an axiom that the more volatile, elusive, and intangible to the sense man a thing is the greater its power.

That the material world is but a reflection or symbol of the spiritual is taught in all the sacred cults of history. The Bible is full of it. Modern theology, with its assumed localities of heaven and hell, has been a good deal worried over the absence of any teaching about a future state in the Old Testa-

ment. This is also true of the New Testament if we look for definite localities after death. Jesus located the "kingdom of God . . . within you," and hell as "age-lasting" punishment. Thus we see that Bible writers were far superior to modern theologians in their understanding of the truths of existence. By them the spiritual and the material were considered in their right relation, side by side, or one interior to the other, if location can be postulated at all.

Thus the powers of heaven are right here in our midst today just as they were in the time of Elisha and his servant Gehazi. We have been taught that they are away off in some far distant heaven, and mentally looking for them there, we have failed to realize their presence in the room with us. We have also been taught that any intervention of these powers in our behalf was miraculous and that "the day of miracles has passed away." We are learning however that it has passed away only as we have withdrawn our faith from the spiritual and centered it in the material. The prophets and apostles believed in the power of God to help them in all things, and through this faith they awakened their spiritual natures until the world of primary causes became an active factor in their lives. They healed the sick, raised the dead, were released from prison in miraculous ways, and had hundreds of evidences of the power of omnipresent Spirit. Among our people are thousands who accept this teaching as beautiful, but they have no faith in the power of this invisible realm within themselves. This is a wall of limitation, and it has prevented the demonstration of invisible aid again and again.

We have to admit that "God is no respecter of persons." What was done by man in one age can be done in another under similar conditions.

Jesus did more of these unusual things than any other character in history, although the Bible is not the only record of those who had these powers. Apollonius of Tyana, who lived at about the same time as Jesus, was a miracle worker. Lao-tse, the mystic of China, exceeded them both in his powers, according to his followers. And India has always been the chief center of the devotees of the supernatural.

Jesus recognized that He was not an exceptional man, nor did He have superhuman abilities. He had simply recognized His place in the Godhead and developed those powers in Himself which are dormant within each one of us. He said, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

If He had been an exceptional creation or the possessor of powers not given to all men why should He claim that we were to exceed Him in the ability to manipulate the finer interior forces? Simply because He recognized the scientific relation of mind and matter. He saw that it would eventually dawn upon man that he was related to both the within and the without; that he is a creature with a spiritual nature that needs but be awakened in order to make itself manifest in the realm of effects. He knew that we should realize within ourselves the higher faculties and put them to use. This is the age He looked forward to, and we are the people He meant when He said, "Greater *works* . . . shall he do."

It is our privilege to recognize the spirit within

ourselves as one with the Spirit back of and within every atom of being in the universe. It is our high privilege to take advantage of our Godlike powers of dominion over the less conscious creations and by our superior intelligence to bring them forth to the light.

It is our duty as sons of God to carry into ultimate expression that which was ideally perceived by the Father. "My Father worketh even until now, and I work." To know this we must recognize that we have a spirit and that it has powers that when developed and exercised will bring us into conscious touch with the whole universe, both visible and invisible. This is the first step, the ideal creation within our own world. The next step is to make these powers useful. This is work. It is easy to catch sight of one's high estate at the mountain top and, as we behold its sunlit peak, be filled with joy. Some people spend their time in erecting mental telescopes to view from afar this high mount of spirituality, but they scout the idea that it requires patient climbing, step by step, to get there.

But it does. When you developed the capacity to concentrate your mind on a problem in mathematics, or on the intricacies of music, you found it necessary to drill your faculties to obey your will. As you progressed step by step in this drill you found that you possessed a capacity for concentrated effort that you had never dreamed of. What was in the beginning a burdensome task became in time exceedingly easy. The demand upon your powers in attaining certain ends was always met by the supply. You could not play a sonata by Beethoven at once,

nor did you in the beginning see how you ever could, but when you had faithfully complied with the primary drills, the supreme execution came to you easily.

So it is with the interior faculties in man. They are there in embryo. They are the seeds from which is to grow the great forest by proper cultivation.

You do not now see the way to bring these faculties into use. You did not see how your intellectual faculties were to be brought out when you were an ignorant child, but tutors were provided when you sought to know. "Seek, and ye shall find; knock, and it shall be opened unto you." So you will find, when you seek to know how to develop your spiritual faculties, that a tutor has been provided on that plane. You may not be aware of His presence, but I assure you He is right now with you everyone, patiently but hopefully waiting until you turn your attention to your unfoldment.

The Father does not want us to be eternally earning our bread by the sweat of our brow. There is an easier way, and man is a slave to his belief in labor until he finds the way. You can find this easier way if you are willing to drop out of your mind some of the tanglewood of sense that hides it from your view.

First you must have faith that there is such a way; next you must be willing to become a little child in seeking it. Obedience is the first requirement of a child at school, and you will find that in this school of the Spirit too childlike obedience is required before even the first step can be taken.

Cleanse your mind of preconceived ideas on every subject, religious, educational, political, gov-

ernmental, social, and mechanical; erase by one grand denial the whole tablet of your mentality.

If you are a Bible student and pride yourself on your knowledge of sacred history as a help toward this spiritual understanding, be sure to cleanse your mind of this fallacy. Scholastic attainments are always a smoked glass to the spiritual seeker. Don't dwell on your knowledge of the letter. You will find it a delusion. The ignorant child of the Spirit will beat you into the kingdom of heaven every time.

Intellectual attainments are not in themselves of use in matters spiritual. They have their uses in teaching the student how to command his faculties and bring them into subjection, but many of the facts relating to laws and things of time and space are rubbish in the new realm of Spirit. Don't pride yourself on these. Drop them out of your mind as quickly as you can and be willing to commence anew in the school of the higher life. Say often: "I am meek and lowly of heart. I am led of the Spirit."

All men can come into conscious touch with the soul of the universe, and this soul will do their bidding. Their word will find in the spiritual realm its true home. There they will silently express a desire; and "before they call, I will answer; and while they are yet speaking, I will hear," saith the Lord. There is no labor for man in this home of the soul, as we understand labor. Activity is the normal condition of man. He is miserable when not doing something, but it makes a great difference whether he works with his mind in a realm where to think is ecstasy or whether he labors with his muscles and gets weary. It is true that all work, on whatever plane, can be

made easy by the mind's ascending to the spiritual plane and doing all things in the name of the Lord.

But it is our privilege to identify our mind and thoughts so closely with the oversoul that our needs will be supplied instantly and without any exertion except that of the mind.

"And the jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah."

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the Day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—HANNAH MORE KOHAUS

God Is Omniactive

NARADA EVALDT

GOD IS OMNIACTIVE! This revelation came to me while on the beach. The particular beach was that of a friend who had given me permission to come there and bring my dog. Dogs are barred from most beaches, and since my dog loves to dig in the sand and run in the water I was always glad to give him this pleasure and exercise. Since it was a private beach we usually had it all to ourselves.

It was a beautiful spot twelve miles down the coast from the beach town where I lived—ocean in front and beautiful soft hills in the distance at the back. As I sat there this sunny morning watching my dog romp on the sand I was suddenly caught up in ecstasy with the beauty, the spaciousness, and the freedom and peace about me. My soul thrilled.

"The earth is Jehovah's and the fulness thereof;
The world, and they that dwell therein,"

sang my mind as my heart filled with joy at the realization that each day was bringing me more and more awareness of God as my Father, as the giver of every good gift; and the growing realization that every good gift had already been prepared for me and could be mine if I would accept it. This beauty that stretched around me was His manifestation of Himself. I was the manifestation of God, made in His image and likeness, given the power to bring beauty and abundance and peace into my life. I

watched the sea sending wave after wave to break upon the shore. "God in action," I thought. "Ceaseless action." Then broke the revelation: "God is omniactive!"

I had long accepted God as omnipresent, present everywhere at the same time, omnipotent, all-powerful, and omniscient, all-knowing; but now God became something more to me. He became also omniactive, universally active. I had not realized until now that my conception of God as everywhere present, all-powerful, and all-knowing had not included the idea of action. Up to this time God to me had most of the time been a static God, a God everywhere present, all-powerful, all-intelligent, but waiting to be called into action whenever I was faced with a problem, a God who could do all things but who must be "stirred up," as it were, when adversity struck. It was now revealed to me that God is omniactive, and to try to make Him act at certain times is not only completely unnecessary but is impossible, for there is not a single moment of the day or night when He is not active. He is the God of Israel who neither slumbers nor sleeps. His action goes on unceasingly. He is omniactive, always everywhere active, and since He is also all-good, all-power, and all-intelligence, this universal activity can only be completely good, completely powerful, and completely intelligent. In God's creation, in reality, there can therefore be no adverse situation, no unintelligent action, no power to act against good.

What then makes it seem that there is a power that acts against good and seems temporarily to triumph over it? Is it not only a limited understanding

of the allness of God, of the all-power of God, and of the ceaseless activity of God, and would not the recognition that God is everywhere present, all-powerful, and always active change every fear into knowing faith? Would not this recognition and acceptance start and keep a steady unbroken flow of all God's gifts of perfect health, harmony, and abundant supply into our life without any interruption of lack?

I looked at the sea constantly breaking on the shore. Here was a perfect manifestation of the ceaseless activity of God. I looked at the soft, green hills beyond, hills covered with growing vegetation. Here was a perfect manifestation of God life everywhere present. All around me, as far as I could see, was the manifestation of God life ever active. There is only one life, God life. This God life is everywhere present and always active. The ocean that manifested itself as ceaseless God activity and the vegetation that manifested itself as active God life were expressions or manifestation of the same God who was manifesting Himself as the activity and life of my body. I watched my dog race back and forth on the beach. He too was a manifestation of the active life of God. All life and action was the manifestation of the one God, but there was this to be noted. Man alone was made in the image and likeness of God and man alone could consciously unite himself with this ceaseless active God life and express continuous perfect health and abundant energy.

God is life, the only life there is, and the recognition that this life is everywhere present and always active will keep the mind so full of thoughts of life

that abundant energy and health will be manifested. It is God's law that what we are conscious of we bring forth, so if abundant health seems to be lacking the contemplation of the active, ceaseless life that fills every bit of space will change our seeming lack of health to perfect health. Perfect health comes from a consciousness or understanding that God life is ceaseless activity and that there is no place where this ceaseless active God life is not being expressed. If God is life and God is everywhere present, then God life is everywhere present, and God life is perfect health. The man who realizes this will express perfect health.

I am alive. I know that I am alive, and I do not waste time trying to convince myself of this or prove it to others. I am completely conscious of life. I am the consciousness of life, and it is this consciousness that flows through my body and animates it. I do not have to do a single thing to cause this manifestation. I do not have to go to any particular place to manifest life, because I am a manifestation of God life or a center of life in the consciousness of God. I manifest life so easily that I never give it a thought, and I can continue to manifest life and perfect health, which is the product of life, as long as I remember this and realize that there is no place where life is not present and active.

Supply and harmony can also be manifested in our life freely and constantly. God is life, and He is also substance and harmony. As life He is everywhere actively present, therefore He is also everywhere actively present as substance and harmony.

God is supply, abundant supply. He is lavish

supply. The trillions of blades of grass, grains of sand, leaves of trees, flowers, stars all attest this. This supply is ever present, limitless, and will manifest itself in our life without interruption when we recognize that it is not a static supply waiting to be called into action but is omniactive. We cannot make it any more active than it already is, but we can make it more active in our life by becoming aware of the fact that it is ever present and ever active. We do this when we look past every appearance that seems to say there is lack: look past the appearance to the eternal, changeless God ever actively expressing Himself, unceasingly sending out His good to and through us. To use the radio as an example, the music and voices that come over the radio did not come into being with the invention of the radio. There were always music and voices. The music of the concert hall and the speech of the stage were heard many years before the radio was discovered. If before the event of radio we had been told that it would be possible to hear this music and speech in our own homes we should have doubted it, or at least had difficulty in believing it. Now we have no doubts. We know it is possible. We simply turn a dial and tune in to the station we want.

We can do this same thing with the ever-present, ever-active God. In the beginning God created the heavens and the earth and all things therein and pronounced His creation good. All life, all supply, all joy is already present, waiting for us to accept it. We accept it by tuning in, and we tune in when we believe. Before the birth of Jesus Isaiah gave us

this promise. "Before they call, I will answer; and while they are yet speaking, I will hear." This definitely promises that everything has been already created and is waiting for our acceptance. If everything were not already created and awaiting our acceptance how could our desires be fulfilled before we had expressed them? God created everything, and everything is good, very good. The creation of God is finished; nothing can be added to it and nothing can be taken away from it. It is. We tune in to this perfect, finished creation when we accept and believe this. Jesus said, "Fear not, only believe." When we believe we no longer waste time trying to overcome an adverse condition, for we know that the activity of God, good, is the only activity. So there is nothing to be overcome. We no longer try to demonstrate over some specific illness, some pressing need, some inharmonious situation. Instead we tune in and become one in consciousness with the ever-active, all-powerful, all-intelligent God, who is constantly and unceasingly expressing Himself through His creation, and this expression results in perfect completeness in every department of our life and affairs. We take all. We cannot do otherwise. We cannot stop this abundance of every good thing, for we have become this perfect expression of unlimited life, complete abundance, and perfect harmony. It will be a perfectly natural expression, and whatever we do will be a success. There will be no more straining, no worry, no doubt; just this perfectly natural expression or manifestation of God life, God supply, and God harmony. Life will be increasingly richer, more beautiful, and more active as we express more and more

of the God consciousness of health, harmony, and supply.

Jesus said: "Come unto me [the Christ consciousness], all ye that labor and are heavy laden, and I will give you rest." Rest from what? Rest from the false belief that we must change something, must set something in motion, must fill some area that we call sickness, poverty, or inharmony with God. Rest from the false impression that there are some spots or areas where God is inactive. There are no "God-empty spots. God is everywhere present and always active. "If I make my bed in Sheol, thou art there." When we know this we can look past every appearance, no matter how long the appearance has existed, no matter how seemingly hopeless or how final it seems. We look past the appearance to the ever-present, all-powerful, all-intelligent, ever-active God and the false appearance will disappear, and in its place we shall see God and shall know that He has always been in that place. We shall no longer say, "I have all supply," "I have abundant health," "I have perfect harmony," with desire for abundance, health, and happiness in our heart but doubt in our mind. We shall speak with the same positive assurance with which we say, "I am alive." We shall speak with authority, for we shall know that "All things whatsoever the Father hath are mine," that the Father has all, and that this all is good and is flowing to us.

It will not even be necessary to speak these words. We do not have to tell ourselves or anyone else that we are alive. We are the consciousness of life, and that we are manifesting life is plainly evident. When

we become the consciousness of abundance and joy, abundance and joy will speak for themselves. What we tell our Father in secret is proclaimed from the housetops. We have told our Father in our contemplation of Him that we recognize and accept His gifts, and He brings forth for all to see the gifts that we have believed He has prepared for us. There will be no more struggle to make God active, for we shall have become a part of His activity of perfect expression and manifestation. We shall have become His consciousness of abundance and joy, and consciousness always manifests itself through form. We shall be more active, more alive, more effective in expression, more helpful to our fellow men than ever before. Our activity will no longer be laborious, for our every activity will be carried out with the joyful expectation of perfect success. It will be the frictionless activity of God "pressing forth" through us and bringing into manifestation all the gifts that have already been bestowed upon us by our Father.

BUILDER

Doris R. Beck

Joyously I walk life's road
  With God's love in my heart,
And thus I find that I become
  Of everything a part.
Then I bless in silent prayer
  Each one along the way;
And so I build each shining hour
  Into a perfect day.

Fear Not, Only Believe

CHARLES H. MATTERN

ARE THINGS going badly? Does "life" seem just a bit overbearing and offensive? Is a seemingly hopeless problem dogging our every step? Do the prospects for its solution seem bogged down and uncertain?

What shall we do about it? Shall we accept it as the "cross" we must bear, or shall we reject the situation as not the proper heritage of a child of God? Shall we string along with the philosopher who said that God wound up the universe and then promptly forgot about it? Or shall we follow the positive example of Job and despite any adversity expect only the good from life?

The choice is ours. We can make our decision forthright, bold, firm, in the form of a Truth statement: "I am a child of my heavenly Father, and He wills my highest good in all things."

The difference of opinion between the philosopher and Job would seem to be this. The philosopher "knows of" God while Job "knows" God. There is a vast difference between "knowing of" something and really "knowing" something. Hence the importance of our "knowing" a God to whom there can be no impossibilities.

Our problems pale into insignificance when we think of Job. The loss of his sons and daughters, of his lands, cattle, and money was indeed a catastrophe. But to top it off came a siege of painful boils,

covering his entire body. Throughout the ordeal Job wondered why a good man should suffer much as you and I wonder why a challenge should rear its head in our life.

However it is most interesting to note that while passing through the trials and tribulations Job knows about God. In the final chapter Job gets to know God intimately. We read in Job 42:1-5;

> Then Job answered Jehovah, and said
> I know that thou canst do all things,
> And that no purpose of thine can be restrained.
> Who is this that hideth counsel without knowledge?
> Therefore have I uttered that which I understood not,
> Things too wonderful for me, which I knew not.
> Hear, I beseech thee, and I will speak;
> I will demand of thee, and declare thou unto me.
> I had heard of thee by the hearing of the ear:
> But now mine eye seeth thee.

In the closing verses we read that God heaped every good thing upon Job to a much greater degree than before!

Some fifteen hundred years later the lowly Carpenter of Nazareth taught and made plain to men the very same principles of Truth that had lifted Job out of the darkness of despair into the light of joy and peace. To the weary, the sick, the despondent Jesus Christ brought peace, perfect health, and joy. His tested and meaningful promises are still as powerful as the day He healed the ten lepers. Yes, when Jesus the Christ said, "Fear not, only believe," it was a loving invitation to us to "know" God, really to "know" His love, omnipotence, and understanding. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done

unto you." "According to your faith be it done unto you." "That my joy may be in you, and *that* your joy may be made full." These truths of the Master are for you, for me, for everyone who will but apply them to any challenge that has caused him grief and despair.

This being the case, why should we continue to bear the heavy burden! Mortal effort seems to have failed to find any solution. Would it not be a good idea to be a Job! Would it not be wisdom to rely fully on the Carpenter's promises! Is it not really and truly the wise thing to do! Our uppermost thought must be: "Fear not, only believe" that "with God all things are possible" "ask, and ye shall receive."

Let us assume that the burden imparting a gray tinge to life is a persistent and chronic illness. Our objective then is perfect health, and our aim must be to know God. Job cried, "Oh that I knew where I might find him!" But you and I know where to find Him, for He is as close to us as our thoughts, and His presence is in the heart. Let us let Job's words be our beacon light to perfect health:

"I know that thou canst do all things,
And that no purpose of thine can be restrained."

This is our first step, an irrevocable acknowledgement of God's infinite power. God can do anything, admitted Job, and we too must know without a single doubt that our loving heavenly Father is omnipotent. From corner to corner of the universe His laws are in effect, guiding the suns and planets in their orbits. How then can we be cut off from His perfect laws if they are everywhere! When the Master pointed out

that God is aware of a small bird that falls to the earth, how much more is He aware of our need! Surely He knows our every thought for health. Surely He knows our desire to shake off the shackles of illness and achieve wholeness. The Christ power is still as potent as ever in mastering all the diverse diseases. There is no chronic illness, no illness too advanced to be a problem to God. Wrote Paul, "When that which is perfect is come, that which is in part shall be done away." When God, the perfect, is come illness shall be done away.

"Who is he that hideth counsel without knowledge?
Therefore have I uttered that which I understood not;
Things too wonderful for me, which I knew not."

Job's words make plain that God will not force a healing upon us against our will. Our will is free. Our task in a healing demonstration is first of all to be as receptive as possible to His power. God will aid us in every way if we seek to know Him truly. He will not withhold His counsel from us. We must strive to know and understand His loving-kindness and His infinite mercy. "Things too wonderful for me," says Job. Too many of us, like Job, have the it's-too-good-to-be-true attitude toward spiritual healing. Really knowing God is discovering that with Him it is too good not to be true! God's divine plan for your life contains perfection in body and mind. Thus the complete removal of an illness is but setting things right in your life. Spiritual healing is not in the true sense a miracle. It is but the regeneration of your life through a consciousness of closer unity with Him. No matter what may be your

illness; no matter how ominous may be the outlook, it can be dissolved into thin air through the power of your heavenly Father, if you will allow Him to show His love to you.

"Hear, I beseech thee, and I will speak:
I will demand of thee, and declare thou unto me."

Let us, with Job, speak and declare unto God our innermost desire of perfect health. In the true Father-son relationship we gain great spiritual power, which tends to make itself felt on the physical side of being. When we merge ourselves with God during prayer, the Christ within us becomes a radiating center of energy. When we pray for perfection in body we must "know" that God is bringing the desire about. We must know that His will is being expressed in our body.

The ideal way of praying is to keep the mind "stayed" on God, as advised by Isaiah, because it tends to make us more aware of His presence. The better we learn to know God through prayer and learn to rely fully upon Him for our perfect health the more power we have to draw upon. Futhermore we achieve greater strides in our demonstration of perfection in every fiber of our body. Let us institute prayer periods during which we can collect our thoughts, relax, and in communion with the Father draw close and make the desire the forerunner of the manifestation. Prayer gives us the spiritual poise needed for healing. "Jehovah . . . healeth all thy diseases."

"Declare thou unto me," says Job. We can declare unto God in the form of the following affirmation or Truth statement: "Perfect health is mine

through the power of God, and I am whole in every cell." "The Christ Spirit within me makes my health outstanding." "The Spirit of God within me raises me up to perfect health."

Words are powerful in their effect upon the mind. To speak the affirmation for perfect health is to impress our mind with the truth that it is for us. It is not autosuggestion but the realization of God's power. When we affirm health in the face of appearances to the contrary, we are letting loose health-building forces. These health-building forces are born of the Christ ideas within us. They widen the inner channel to God, making possible the greater flow of His health blessings to us. To know God is to become the channel for His gift of perfection in body. What we affirm is already true. The Truth statement for health brings the much-needed faith and assurance; builds them up and goes on to bring perfect health into actual being as we know it.

"I had heard of thee by the hearing of the ear;
But now mine eye seeth thee."

Our vision of God will be His handiwork in our life. His love and power will be fully apparent to us. Our eyes will behold His manifestation of perfect health. The world will no longer seem gray. Our vision of Him is the vision of our life; one filled with all the blessings we could possibly hope for. Yes, when we truly know God, we shall see life as it should be: abundant, radiant, beautiful, brimming with health.

If you experience setbacks in using the method we have just considered, do not be discouraged or dismayed. Remember that God's love is always

present and surrounds you every moment of the day. If a fear or doubt thought should make its appearance, do not let it upset you. Substitute for it immediately a thought of faith. Jesus said, "If ye shall ask anything in my name, that will I do." The Master did not preface His promise with a "perhaps." No it is certain and unbending. Sometimes demonstrations seem to bog down or seem to be in a static condition. We can see no improvement. However this is but appearance. At times of such a feeling of despair get out the Truth statement. Read it and know that it is the truth for you. Make the affirmation an integral part of your very thought. God knows when you are having a bit of trouble working out His plan for your perfect health, and He will remain closer in His great love. "Be strong and of good courage." Don't be ashamed or afraid to return to God in prayer for further faith and assurance. Peter, the "rock," the strong one, was forced to do it. It shows your determination to receive health.

Now let us lay that burden aside. "Fear not, only believe" that God in His infinite love for you is making all things right.

Change of Address

When you ask us to CHANGE YOUR ADDRESS, please give your former address. Be sure to state which of our six magazines you are receiving. This will assist us very much, and also assure you that your address will be changed on all lists affected. Please inform us before you move if possible.

Because I Live Ye Shall Live Also

GARNET COLE

TRUTH HAS POWER to annul all that is unlike itself. When we know the truth about life and health we shall no longer believe in disease and death.

Jesus came bringing a message to men, a message of faith, life, and victory. He resurrected them to a consciousness of life. "Man in the mind of God is an immortal idea which can never die." In our heart we do not doubt that God is eternal life, and that eternal life never had any beginning, neither will it ever end.

Christ symbolizes eternal life, and we are filled with life when we keep ourselves unified with Him and live so close to Him that we can feel His life flowing through us as our own. Realizing that God, life, is our life, is it not possible to go one step further and realize that life can never be taken from us?

Man's obligation to God is to make his body healthy and perfect; he is promised immunity to all harm as long as he realizes his oneness with the Father.

When Jesus heard of the death of His friend Lazarus, He remained "two days in the place where he was" before He went to the home where Lazarus's death had occurred. Mourning hung heavy over the household. Lazarus's family had suffered all the pangs of parting; but Martha, knowing Jesus to be the Son of God, approached Him with the words

"Even now I know that, [with Lazarus in his grave] whatsoever thou shalt ask of God, God will give thee," and Jesus replied, "Thy brother shall rise again." He spoke with utter confidence, but Martha thought He spoke of the resurrection at the last day. Jesus said, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live."

Standing at the grave of His friend, Jesus said, "Father, I thank thee that thou heardest me." Jesus knew that the life of Lazarus was eternal, that what He desired to accomplish was already done. Creation was complete, nothing could be added to it or taken from it.

To Jesus the realization that Lazarus still lived was so perfect that He was enabled to speak the word, and Lazarus came forth from the grave alive.

The human mind has always accepted the belief that the body is the real man, but as man rises in spiritual consciousness he lays aside his old weakness and obtains mastery over his physical body. Then as time passes the physical is transformed more and more into the spiritual until we see things as they really are and not as they seem to be.

The life of the soul cannot be separated from the life eternal. When we can really believe this we shall also believe that we live forever and that those who have gone before still live.

We grow old and feeble because we believe we must. Men always have grown old; their faculties grow dim and they die, we say. After passing the meridian of life we become conscious of the passing years, deploring the fact that each one of them is

bringing us nearer to the end of life. We must cease to think about this and convince our consciousness that it is not true, then we shall remain here on this earth until our work is finished or until we are willing to leave. To demonstrate more life we must cease to think of death as in any way related to us. Living in the realization that God's life is our life, we shall grow more and more into the consciousness that our body is not material, subject to disease and death.

Only as we try to live independently of God do we separate ourselves from life, health, and strength. Death does not come until we release our contact with the life of Spirit. When our life and strength seems depleted we have only to turn within and open our heart to the inflowing of the Christ life ever responding to our earnest call.

If our life upon this earth is only one small part of an unending pilgrimage leading on and on to higher planes of understanding, we have a sacred duty to live each moment and hour in such a manner that every separate phase of our journey may be more perfect and beautiful than the last.

For hundreds of years the resurrection of Jesus has been surrounded with mystery, and only within the last century have people even begun to understand how this, the greatest of all Christ's miracles, was accomplished.

From the day of His birth until His crucifixion He was continually preparing for this final manifestation of His power over death and the resurrection of His body.

By long hours of prayer and communion with the Father His human qualities were transformed

one by one into the spiritual or Godlike qualities.

Long before His crucifixion Jesus possessed the realization that the transformation was complete. He had even spoken to His disciples of the raising of His body after men had worked their cruel will upon it, but they were unable to understand His words. Even after their close association with Him they could not comprehend the change that had taken place in Him or that His body had ceased to be temporal and had become a spiritualized, deathless, perfect body.

It is perfectly natural for us to grieve when those we love go on into the invisible. For a short time only they have laid aside the body, as we lay aside a garment that is outgrown. Perhaps we are right in believing that the garment of flesh they have worn in their sojourn here has grown too small, that the Father is seeking to express Himself in a more perfect and beautiful manner than is possible here on this earth.

We cannot believe in immortality if we do not believe in God! If God is a God of love He desires for us continuous advancement. Are we too selfish to desire the same thing for those we love? The mere fact that we can no longer see them should not have the power to torture us. If my son were sent to a foreign country on an important mission, and I was assured that all protection would be granted him, should I not be foolish to grieve, even though I did sometimes long to see his face and hear his voice? I should know that he was doing the work he was sent to do, and casting aside all selfish thoughts, I should rejoice for him. If I step into the next room I am

invisible; yet that is all our friends have done. We do not see them, but we know they live, happy, growing, and developing into the perfect spiritual being. They are still expressing the things that are of God.

It is not for us to know the truth as to how loved ones are to be reunited after death. But we do know that each one of us will ultimately gain perfect happiness and completion.

All my life I had had a terrible fear of dying. I think perhaps, I was more afraid of the unknown than anything else. Then one day something happened that took away all my fear.

A promising young man, twenty-two years old, who was dear to me, became tired while swimming in the river, and was unable to make his way to safety. For several days his body was lost and the horror struck deep into the hearts of my family. We were weighted down with sorrow, and while waiting for the body to be found, these thoughts came to me: If I am one with God, inseparable from Him, a part of Him in visibility, a manifestation of Him in the flesh, and my body only the habitation of His Spirit, then I had no reason to fear death. Why should I?

Christ lives forever in me as my life; my body is filled with the eternal life of God. Then what harm *can* come to me? Should I lose my life in the river I should only be losing my body, laying it aside like an old cloak, the real I immediately returning to invisible Spirit or God.

So peace came to me, and the fear of death, the separation of body and soul, left me for all time. "God does not will the death of the body, but when

a man cannot realize the consciousness of eternal life and perfection, a way is provided for him to clothe the soul again in a fleshly garment, through which to find expression and gain the victory."

Street Lights

The night is dark, and the street is wet
With a softly falling rain;
The street lights glow in a yellow row
Like flowers along a lane.

And coming home through the silver mist
With a cool wind in my hair,
I cannot help but lift my face
To whisper a little prayer:

Dear God, when the night is dark and long
And the path is dim with pain,
Let hope and faith shine through the dark
Like street lights in the rain.

—*Ruby Greenwell Fossett*

The Truth Shall Make You Free

LOVE

L. STEVENS HATFIELD

GOD IS LOVE. He created the world in love after the pattern of Himself. Nowhere in the Scriptures do we find a thought of hate attributed to God. Hate is man-made. Man is a creator like God, but man has eaten of the fruit of the tree of the knowledge of good and evil, and he has learned to create after his own thought pattern. He has learned to give life to evil; he has learned to hate, and what he hates destroys him. It has been proved over and over that if we hate a thing long enough and hard enough our hate will show forth in our body as disease, in our affairs as disaster, in our soul as inharmony, and eventually it will destroy us.

Love is the fulfilling of the law of life. We must surround ourselves with love if we want to live fully within the law. We must love our work, love our play, love our fellow man. Loving what we do where we are and with whom we are will stimulate our mind, revitalize our body, and dispose our affairs so that we shall not know confusion or fatigue, unhappiness or poverty, illness or frustration.

God is no party to our ill-health or unhappiness or lack. We are never in doubt about our earthly father caring for us. We know it matters to him whether we are happy or sad, sick or well, strong or weak. We should also know that our heavenly Father cares for us. We should turn to Him often

in mind even as we turn to our earthly parent in person. He will acquaint us with a force of love and life within us greater than any outside force in all creation. When we let this force flow through us in love for ourselves, love for our neighbor, love for God we are refreshed, rejuvenated, made whole in body, mind, and soul. The Spirit of love is always working in us, but we shall never know the supreme joy of it until we learn to love ourselves, our neighbors, and our seeming enemies.

The only way to develop love is to start right where we are to know that love is now present and dominant in our life. We must take hold of the thought that it is God's will for us to express His love wherever we are. We must shed love about us as a lamp sheds light. It will brighten every corner of our life and illumine the lives of others.

All through Jesus' teaching runs the theme note of love. Love He said over and over is the supreme law of the universe. Love is the loadstone of success, the basis of peace, the sure foundation of a happy home. Someone may ask: "How can I love all the irritating and repulsive things that I unavoidably encounter in my daily life? How can I love my neighbor's dog when he buries his bone in the middle of my choicest flower bed? How can I love my neighbor when he drives his car across my lawn? How can I love those who steal from me and those who get drunk and those who are seemingly lower than the beasts of creation?"

In Psalms we read:

"Great peace have they that love . . .
And they have no occasion of stumbling."

Keep your mind stayed on love, on God's great love and it will give you power to send such thoughts of love to all disturbing things that they will be redeemed or removed from your life. Thoughts of love are powerful enough to bless, to soothe, to bring peace to you and everything that contacts you. Love always creates something good. Love is the dynamic power through which we are able to do mighty works. Where love is pure and strong and steadfast there can be no disharmony, no frustration, no lasting failure, for love surmounts every difficulty. Love is God, and God is good.

Love is the strongest force in the world. Without violence, without exertion, without physical effort its power for good is beyond computation.

Love is unselfish.

Love is strong.

Love is wise.

Love is understanding.

Love is self-sacrificing.

Love is God.

We learn to love through practice just as we learn to play the piano or golf through practice. Perfection in loving may not come all at once any more than perfection in the other arts comes all at once. If we have been in the habit of criticizing, of finding flaws and faults in other people and things, it may take a bit of time to recreate our life in love, but it can be done, it must be done. We can set aside a few minutes of each day to practice love, and soon it will become a habit and all our waking hours will be compassed by love. To begin with we must untense ourselves, let go, relax, and think of the

love of God. We want God to love us, and so does every other child of God whether he is consciously aware of it or not. We can let love well up in our heart and spread through our whole being until we feel lifted up, freed from all negation, blessed with our very nearness to God. As this light of understanding floods our being we can give thanks that we are being drawn nearer and nearer to God, that our power to love is being steadily and wondrously increased. It may take time to dissolve the old thoughts of dislike and substitute the new thoughts of love, but it will be accomplished; every unloving thought will give place to a thought of love until love will flow through us as spontaneously and naturally as light flows through a clean-washed window.

When we love from divine impulse, magnanimously, fully, and joyously, we are surrounded by a nimbus of divine good. All negation is burned up in the purity of its glow. We feel the power and calm and sweetness of perfect love at the center of our being when we are open and eager and attentive to its call.

Identify yourself habitually with the things of God that you wish to see manifest in your life. God's harmonizing love will become established in your mind and affairs; you will feel His love coursing through your whole being, making you every whit whole.

Make love the ruling spirit in your life. Baptize your negative thoughts with love. Love will keep you sweet, calm, poised in whatever situation you may find yourself. God love is the most powerful force in the world. It can heal any inharmony of

mind, body, or affairs. If you would attract people to you, love them. Envelop yourself in such a warm glow of love that it will radiate to all about you.

You cannot be critical and radiate love.

You cannot be selfish and radiate love.

You cannot be angry and radiate love.

To radiate love you must be loving, you must think love, talk love, live love. Love in its purest sense is not desire for something; it is desire to serve. Love is the fullest development of the Christed self. Jesus lived a life of love. No matter in what circumstances He found Himself He radiated love. He lived in a consciousness of love. He dwelt in love, love mighty to bless all whom He contacted, love strong enough to heal, rich enough to provide abundantly for every occasion. Through love Jesus was able to connect the sick in consciousness with the love of God, which could and did remove the limitations of sense and the negations of the flesh so that the sick one was able to accept his healing without human aid.

Love is a source of inner strength. Habitual love is effectual because it leads to God consciousness. It is an attitude of mind wherein we are able to receive what we ask of God. Love like the sun is a source of luminous self-generating energy. But to become truly effectual it must be grounded deep in the soul. To say that God is love is not enough, we have to prove that He is love by expressing, outpicturing, that love in all that we think and say and do. If our love is strong enough and pure enough no negative force can be of such strength as to stand against it.

Love is the great silent force surrounding, infold-

ing, encompassing all creation. Love is God. Love is a mighty healing power. It heals because it harmonizes mind, body, and soul. All wrong relations with our fellow man, all upsetting conditions in our affairs are adjusted and set right through the power of love. Our life is made full and rich and deep and peaceful by love. We are healed through love. We are recreated through love. We are blessed through love.

We should put love into everything that we do. When we are filled with God's vitalizing love and power we are alive, alert, ready always to do our best in whatever situation we may find ourselves.

Do not wait for love to come to you from without. Love originates in Divine Mind, it is impulsed from within, it is developed by use. Use is the law of increase. To have love become operative in your life you must use it. You must live it. To be conscious of love is to possess it. It is an atmosphere of the heart and has nothing to do with circumstances or environment. It is an attractive force available to all regardless of age, environment, or position. Love is our true self, our Christed self, the self we know is attuned to God. In God's sight we are the epitome of love. He sees us as the personification of Himself.

Put yourself under God's law of love. It is dynamic not static. It must be used to be effective. If your present capacity to love is not powerful enough to take in all God's children, begin on a small scale. Love those nearest and dearest to you with a deeper devotion than you have hitherto shown them. This love will begin at once to generate power enough to take in your closest friends, and from there it will be

only a step to those acquaintances whom you meet casually now and then, and soon you will be a regular power plant for the distribution of love. You will be sending it to all the world in a steady stream, like an unbroken beam of sunlight.

It is foolish to ask God to give us more love, for the law of the universe is based on love. We already have all the love there is. When we feel the need of more love we should ask for more wisdom to enlarge our capacity for love. We should ask God to show us how to give Him more love. Loving Him with all our mind, heart, and soul, we shall find it easy to love our family, our neighbor, and ourself.

The world becomes plastic and flexible and altogether delightful to us when we have conquered the hard stone of hate in our heart and mind and have submitted wholly to the softening effect of love. To see all people through lovelit eyes is to see all people as God intended us to see them, as sons of His made in His image and likeness, pure, undefiled, holy.

God love in our heart will develop God wisdom in our mind. We shall not have to be forever questioning ourselves about what is right and what is wrong, we shall intuitively know right from wrong and so banish error from our life.

If you will let it love will fill your being with joy and health. Christ in you is the dynamo that generates your desires, your mind is the switch that turns on the current. Think love and joy and health, act loving and joyous and healthy and your whole being, spirit, soul, and body, will glow with the warmth, the radiance, the divine essence of love and

joy and health. Love is a powerful magnet; it will draw wisdom and rightness and prosperity and well-being to you.

Love is a feeling, an emotion that gives power to our thoughts. Love when deeply felt gives us a joy, a consolation, a courage, a power that is beyond human belief. Love can and does work wonders. It heals the sick, it builds fortunes, it strengthens all human relations. Enough love can change the entire course of history, bringing peace out of war, harmony out of hatred.

You cannot know what great love is until you have expressed it. Without expression—"pressing out"—it is merely a word, of which nearly everyone thinks he has complete knowledge but the real meaning of which only a pitiable few by their Christed life show they have an understanding. Merely saying you love does not give you power to love. You must have the feeling of love so deeply ingrained in your being that love flows forth from you without conscious effort or knowledge.

"We love, because he first loved us."

Life is too full of interesting happy things for us to narrow it down to the dim rocky channel of hate. When we realize deeply and fully that what we do to others comes back to ourselves and that we all love to be loved we shall begin to send out love in such quantities that when it comes back we shall have a fitting place prepared for it in our heart.

Love is healing.

Love soothes jagged nerves.

Love sweeps away negative, fearful thoughts.

Love is life, the life of Christ in us.

"Love makes saints of the most unpromising material."

What we think about becomes our immediate life. Thinking love, we become loving. Cultivate love. Learn to catch the spirit of love in all things, in all people, in all occasions. Let nothing that contacts you make you cynical or critical or hateful. Try to make every experience that comes to you alive with love. Put love into every encounter. Put love into every act of your life. Life will take on new meaning for you. It will begin to develop deep and lasting values. Love brings rest to the weary, solace to the sad, cheer to the disheartened. Love is the force of life, the divine health builder, the leaven that raises life to heights of joy and richness, that gives spring and zest to living. Take time to love, for life without love is like a ship without a captain, like a summer morning without sunshine.

Love is God.

(TO BE CONTINUED)

I bless you with my living word.
Peace be unto you.
The word of wisdom dwell in you richly.
The treasures of knowledge and understanding be consciously yours.
The spirit of power and might be upon you.
The fullness of abundant life satisfy you.
May you be strengthened with all might in the inner man.
The substance of Spirit be your abundant supply.
The joy of love crown your life.—SELECTED

All This for Nothing

MARIE MONTABÉ

IT'S A BEAUTIFUL MORNING—and just think, God gives us all this for nothing. Boy, am I glad!" Molly waved her arm, taking in the universe, smiled her bright Irish smile, and went vigorously to work.

All this for nothing. No worry about bills for sunshine, no reason to fear not being able to meet the expense of fresh air, no price tag on a star-filled night! All free, the gift of our Father!

All about us is a world filled with His gifts, not alone those of nature but the more personal ones of family, friends, community. The list stretches indefinitely; but do we pause, as did Molly, to voice our appreciation?

There are two parts to a gift, you know, the giving and the taking; for a gift is incomplete until it has been accepted. One must be a good receiver, for therein lies one of the secrets of happiness.

The old dog sleeps in the sun. His lazy stretch of appreciation puts many of us to shame, for we rush hither and yon with never a pause for thankfulness to Him who is the giver of all light and all good. Thus we fail in the second part of the gift, carelessly passing by the happiness that could be ours. Living and thanking, life and gratitude—the completed gift.

Recently a writer on the New York Times spoke of the great intangibles in the world, the things that

are real but cannot be touched. Gratitude is one, more powerful than anything you see and hear and touch. Gratitude pays dividends too.

A few years ago while doing some research on the Shoshone Indian Reservation in Northern Wyoming it was necessary to interview a family living some miles away from Fort Washakie. At the trading post I asked for a guide. Chief Yellow Calf was suggested.

"Of course," said the trader, "you should cross his palm generously." I nodded assent, and the old chief and I took off.

The roads to the out-of-the-way places on the reservation are merely cow trails. I was driving quite rapidly when, coming down a steep incline, I saw that the road swerved sharply at the bottom to avoid an irrigation ditch. Throwing the brakes on with force I swung the car to the right, made the curve with Yellow Calf "pulling leather."

The interview over, we returned to the fort, where to my surprise Yellow Calf left the car without a word and hurried away to his camp.

Knowing that he would be around the next day, I dropped in to give him his money. There was no Yellow Calf. Concerned, I asked the trader, and he told me that Yellow Calf wanted no pay. He was so grateful to reach home safely in the white woman's wagon that he would willingly pay her in his thankfulness. Gratitude, the great intangible, was above his love of the tangible coin and what it could buy him.

Our Father has given us safety and security in His world. He has given us substance and wisdom,

belief instead of doubt, faith rather than distrust, love in place of hate, and the power to accept and be grateful if we but will. The gifts of God are awaiting our acceptance. Our acceptance requires adherence to certain principles, the principles of gratitude, thanksgiving, and praise.

"If you go through life," said Charles Fillmore in his article "Effective Thanksgiving," "taking everything without gratitude, without thanksgiving, you will not find existence very rich, no matter how great your material possessions. It will be a dry, chippy sort of existence. But when you get warmed up with gratitude and your heart begins to flow forth to the great Giver of all good for His many blessings, then you multiply this good in your own consciousness and the good in you begins to express itself in many ways."

Yesterday I saw a high-school student stop to help a blind man cross the street. The man turned and tipped his hat in gratitude. The kindly act and the expressed thanks warmed my heart, and I wondered how many friendly acts of attention and service one would see daily if he but took notice—gifts of good expressed in acts and thanks.

There is power in gratitude expressed. Thanksgiving eases pain, softens sorrow. There is a healing, a life-giving power in praise and thanksgiving. The Psalmist sang songs of joy and praise. Jesus gave thanks to our Father always.

"Words that express thanks, gratitude, and praise, release energies of mind and spirit, and their use is usually followed by effects so pronounced that they are quickly identified with the originating words,

effect being merged in cause." Thus Charles Fillmore in *Teach Us to Pray.*

If somewhere along your road of life you feel that you are falling short in the happiness of living try being grateful. Grateful for the little things of life as well as the big. Grateful to God for all His gifts. As surely as the sun shines new vistas will open to you, new opportunities will come, friends, health, prosperity. From outer discord and strife, from seeming uncertain world conditions, from the pettiness of small talk and gossip turn to the Father within and give thanks for what understanding you have of His love. Fill your heart with praise and thanksgiving; leave no room for negative doubt or thought.

Try it for one week. The moment you awaken in the morning "praise God from whom all blessings flow," and at the close of the day be filled with gratitude and verily "the night shall be filled with music"; for God's gifts are free, yours for nothing. Accept them and be glad.

Unity Has New Address

The new mailing address of the Unity School of Christianity is Lee's Summit, Missouri, which is 20 miles southeast of Kansas City and 3 miles beyond Unity's new home. Please address all orders and other mail to this new address.

During the coming months you may receive order forms or return envelopes from us imprinted with the address 917 Tracy, Kansas City, Missouri. These forms and envelopes may be used *without readdressing* and will be promptly delivered to us by the Kansas City post office.

Thank you for your co-operation.

The Power of the Promises

ZELIA M. WALTERS

THE PROMISE of a trusted authority has power. Consider some common examples. A young man starts in business, relying on the promise of his father to come to his aid if emergencies arise. He could not start otherwise, for his capital and influence are limited. But if there is some unexpected need and the business proves sound, Father will help him. Of course the son has given a promise too, whether expressed in actual words or implied in his character and conduct. He has looked into this business, weighed all the factors favorable and unfavorable, and he believes he can succeed. He will give his best efforts to that end. But the father does not offer financial backing to the careless son who impulsively starts a venture that is obviously unsound.

A store in town offers some great bargains in things needed for the household. The bargains are almost too good to be true. But the firm is an old, a trusted one. The men in it are of known integrity. The store in the past has always kept its promises. So the housewives of the town turn out next day and fill the store. The bargains are there. But the persons who are taking advantage of the bargains make an implied promise too. They have brought money in their purses to cover the price of the things they are taking away.

I do not mean to say that we do things to earn the favor of God. That is an error thought as old as

any religion. The ancient pagan sacrificed his dearest things to his god altar, even his child if he thought the god required it before he would show his favor. Hermits of old lived in torment and squalor. Savages gash themselves with knives. The Hebrew race emerging from pagan environment still thought of the Eternal as a God who must be placated, won over by subservience and deeds that were pleasing to His changing will.

Then came Jesus to show mankind what God really is. He taught that God is love, that He is not jealous and vengeful and changeable. The truth He repeated again and again. With almost His last breath Jesus asked forgiveness for those who tortured Him.

As the new churches were beginning Paul saw the old error cropping up even in the midst of Christian teaching. He was moved to speak vigorously about it. "By grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God." Here is a complete and definite repudiation of the hoary belief. We do not earn salvation, eternal life, God's love, God's favor or gifts. They have already been given. We need to open the way to receive them. A life of good deeds in happy service does not earn the grace of God; it is a result of that grace. Think back to the real meaning of grace; it is the bestowing of unearned, undeserved favors. So while considering the promise we should keep clearly in mind that God's grace is already bestowed. Indeed the promises themselves are a special grace, which lifts life from the clutches of despair and evil.

The Christian, whether a youth or one newly

converted to the Way, is starting out on the business of life. Christ is the pattern and the teacher. What does He teach? What does He show forth in His life? Let us take up the Book that records His brief revolutionary lessons. Even a child can understand His directions and the example of His life. One does not read far before coming on the promises. They shine like beacon lights where the road is hard to travel. They are so wonderful. Dare we claim them?

Then the questions of the seeking Christian demand an answer. Are the promises true? What preparation must the seeker make in order to claim them?

Jesus did not leave us in confusion. He answered both questions in His teaching and His life? Let us consider some of the promises that stand out.

Matthew gives the Sermon on the Mount as Jesus' first public teaching. There are many promises in it. The one often quoted is "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Fearfully (not in faith) the new seeker offers his prayer for what he needs sorely. He watches the silent heavens. Has he really come upon a talisman, a sort of magic stone that will turn all to gold and bring his wish into instant reality? But his prayer has no answer. Then he will either put aside the whole matter of promises as infantile credulity, or seeing that others do have prayers answered, he will try to find out more about it.

Has he read all of the Sermon on the Mount? Has he considered its perfect pattern? It begins by telling who are the blessed, the ones who receive God's grace, thus setting before the crowd the ideal of conduct. The sermon then goes on to tell how to

reach that ideal. The promises are a sequence. They belong to the seeker who has started on the Way, not to the careless crowd that heard and turned away, saying, "The old law of Moses is good enough for me." No, the old ways are not good enough. This is revolutionary teaching. Christ is pointing out a new way. He is the way. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Here it is, a direction and a promise, to be repeated in "Ask, and ye shall receive." Why, we shouldn't even need to ask if we had followed the direction.

Our Father is ready to give us more than we ask if we seek His kingdom first. How many who claim the name of Christian dare do that? Oh, yes, we pray for the kingdom, and do something for it. But with one hand we hold onto our own desires and give them our first thought and effort. The kingdom comes after we get what we want. On the one hand we see the Christian who puts the kingdom of God last, on the other the little band of heroes and saints that put it first. Which life gets the fulfillment of all good? Which can ask and receive, which open the door to all God's bounties? Which has power and assurance and peace? If we looked about us with seeing eyes all this evidence would so strengthen our faith that we too should have assurance, knowing that all things would be added if we would seek the kingdom first.

Seeking the kingdom is not a vague or abstruse proceeding. It was not designed for deep philosophical minds but for the little children in the Way. Do as Jesus did; think, speak, act as He did. It is not

presumptuous to say that we think as Jesus did. That is one of our privileges. "Have this mind in you, which was also in Christ Jesus," Paul exhorted the new Christians. He did not say a mind *like* that of Christ but "this mind." And we need not strive and agonize for that mind; we simply let it come in.

"But," says some earnest soul, "I try never to do a wrong thing, yet things seem no better for me. I am not well, I am poor, I am turned back from everything I attempt."

Jesus might be saying to that one as He said to men of His earthly days, "Having eyes, see ye not?" Pray for seeing eyes and hearing ears. All of Jesus' life and teaching tells us over and over that refraining from evil is not enough. The priest and Levite who passed the wounded traveler did not beat him or revile him. They did not do anything. Perhaps they had to hurry; there were matters of law awaiting their attention in Jericho. Their consciences may have been quite clear that night. But the Samaritan did something that cost him time and money; and Jesus said at the end of this lesson, "Go, and do thou likewise." It was not a negative religion that He taught but a positive one. He did not trouble to urge us not to cheat our neighbor, but He did urge us to love our neighbor as ourselves. That left no need to forbid cheating.

This is a positive religion, and its promise is bound up in it. Do this, it says, and good must follow.

A story comes to us from an old chronicle dating back to the thirteenth century about a literal interpretation of the promises. The Norbertine brothers

were greatly distressed by the suffering of the poor about them. A bitterly cold winter followed a summer of crop failure, and there was famine throughout the land. The brothers distributed food daily at their doors. One afternoon the crowd of hungry people was greater than usual. The brothers gave until the food was gone. Then they went into the house and took the food from the stores for their own daily needs. When all the hungry had been fed the brothers were ready for their own supper. But though the table was set there was no food at all left in the storeroom. They sat down at the table and gave God thanks. Then there was a knocking at the door, and when they opened it a neighboring nobleman stood there offering them an abundance of food.

"Give"—that is our part—"and it shall be given unto you; good measure"—that is God's part. Here in briefest from is a contractual promise. God's children have their part to perform before the already bestowed blessing comes into visible life.

The discourse of Jesus in the upper chamber during the Last Supper is a series of repeated promises plus the explanations and illustrations that should make them plain. But too often we read carelessly and come out grasping at the promises and forgetting that we must make preparation to receive them. The culmination of the promises is the all-inclusive one "If ye shall ask anything in my name, that will I do." We just cannot believe it; that is too sweeping a promise. If it were true there would be no life of lack and frustration! But look again at the setting of the promise, at what goes

before and what after. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father." "If ye love me, ye will keep my commandments." The promise is set between these two verses. Now it is neither too great nor incomprehensible. If we believe, believe so fully that we receive the Christ mind into ourselves, if we keep the commandments of His life and teaching the promise is ours. But another doubt comes. Does it mean us, today? He said that to the apostles trained by Him to carry on his work. Maybe they could do the things He had done and ask whatever they would and receive it. But does it mean us?

Perhaps that thought came to Jesus. He already knew that the men who came after would find courage, power, and peace in this discourse. Would they doubt, thinking that He meant the promises only for the ones who first heard them? In His closing prayer He brought us all into the circle of the promises: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us." We are not left out. To the farthest century that the earth may endure all generations have the promises and the prayers of Jesus.

"I am the vine, ye are the branches," Jesus said. The branch must abide in the vine to live. The same fluid of life flows through them all. United with the vine, the branches bear fruit; cut off from it, they are just dry sticks. When Jesus had explained the significance of this figure to His listeners He re-

peated the promise: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Here it is again, the all-inclusive promise. We love to repeat it half hoping, but alas! half doubting too. "Ask whatsoever ye will, and it shall be done"! But that is for those who are abiding in the vine, with its life flowing through them. God's grace is there waiting. Can we receive it?

Then Jesus goes on to more than a promise. It is as if He were assuring us that the gifts are ready, waiting, and we must go on and take them.

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." We are not only privileged to ask; we are commanded to do it. Why? Because if we are going to demonstrate the Christ life to the world, thus bringing in God's kingdom on earth, we must be using the Christlike qualities of power, love, discipline, peace. Be sure of this, the life that does not show forth the works of Christ in simple daily living is not united with Him, no matter how much it may claim the name of organization, church, or creed. "By their fruits ye shall know them."

"Whatsoever ye pray and ask for"!—the spirit of the promise goes down to the heart's deep desire. What is the real petition of the heart? In the silence before God let us ask ourselves this question. Is it for some need or wish for me alone, me, separating myself from the brotherhood of man? Alas if it is! For I never stand alone. My life is bound up with all lives, those of saints and sinners, of Dives and Lazarus. My good helps them; my evil, if such I choose,

hurts them. I must realize this relationship, and carry it into my prayers. Until I learn to say "we" in prayer I have not learned its power. I cannot pray in perfunctory words, "God bless the poor, the sick, the hungry, the wandering," and then turn away and go quickly about gratifying my own wants. It is no prayer unless thoughts, actions, the whole life is bound up in it.

Surely we pray for our own needs, health, creative work, harmony in our sphere, the abundant life. We pray too especially for our family, for those whom God has given us out of all the world for our own special care. But when we have put the kingdom first of all, we have not ruled out these prayers; we have lifted them to a higher level.

"For your heavenly Father knoweth that ye have need of all these things."

A New Day

Faith DeHoney

You can succeed today where you failed yesterday.
You can strengthen your faith in God and in His love for you.
You can see possibilities today that were unperceived yesterday.
Yesterday's impossibilities are today's accomplishments.
Blessed is this day; it is God's holy day.
He has given this day to you. Therefore
Go forth to serve Him willingly and well.
Let your light so shine that you may
Return this day to Him glorified in fullest measure.

Song of Health

MARY L. KUPFERLE

NO MATTER what appearances may seem to dictate, I know that I am a center for the inflow and outflow of God's substance of divine wholeness and well-being. My health and harmony and strength begin with God, the originator of perfect life. As I think of God I am conscious of His reality, His being closer to me than breathing, nearer than hands and feet. I become conscious of Him as the eternal source of all my strength.

Though every kind of sickness and discord be named to me, I am undisturbed, for I know their unreality. I know that I abide forever in at-one-ment with my Maker, who created me whole and free and perfect. To God's knowledge there is no depletion of flowing health, so there can be none to mine. To His knowledge there is no interruption of divine activity, so there can be none to mine. To His knowledge there is no lack of co-ordination, so there can be none to mine.

I belong to God and He to me forever, as from the very beginning of all creation; therefore I am infolded in the consciousness of perfect poise, peace, power, and joy. Every organ, muscle, nerve, bone, tissue, every cell of my body, listens with rapture to the song of health within my soul and responds in rhythmic agreement, and this results in the demonstration of radiant and perfect life!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 2, 1949

UNITY SUBJECT—*A Call to Service.*

INTERNATIONAL SUBJECT—*God Calls a Spokesman.*
—Isa. 6:1-10.

1. In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.

2. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.

4. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

6. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7. And he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

8. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed.

GOLDEN TEXT—*And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.*—Isa. 6:8.

SILENT PRAYER—*I hasten to obey the divine will as I discern and understand it.*

Purification and healing go before service. There must be a cleansing of the mind of all ideas of the dominance of physical strength. In this lesson dominant physical strength is represented by King Uzziah. This king, whose reign lasted fifty-two years, died in the same year in which Isaiah beheld the vision of "the Lord sitting upon a throne, high and lifted up." When physical strength loses its hold on the organism the higher self (Isaiah "Jehovah is salvation") is called into play to purify and renew the body. The one who is experiencing this inner renewal soon begins to realize the truth of Paul's words "When I am weak, then am I strong."

A call to higher service is heard after the mind is lifted up and exalted no less than when the body has been purified and renewed. The exalting effect of Isaiah's vision of the Lord was so pronounced as to leave him with a sense of humility too deep to permit him to serve. It was disqualifying, like an in-

feriority complex. He had to be lifted out of it, out of the feeling of impurity that engulfed him. To this end one of the seraphim ("burning," "princely") touched him. The seraphim represent ideas of purity, and when this idea touched Isaiah it had the effect of fire. The dross of his sense nature was consumed, and he was left ready to serve the highest ideal of perfection, the Lord of hosts.

God is Spirit and cannot be seen with the eye of flesh, but anyone may have a vision of God or see God with the eye of the mind and may imagine what God is like. God is the highest conception of good that anyone can have. Such a conception fires the mind with zeal to serve it by sharing it with others who have not yet been vouchsafed the vision.

Wings represent freedom from material limitations, and flying denotes the divine action. We of the present time have realized a freedom of motion that has been envisioned with longing since the beginning of the history of the race. "Oh that I had wings like a dove!" We have the airplane, and it remains for us to give our realization spiritual meaning and significance. We have made a beginning by using our planes to take food to the hungry and those who were our former enemies. As long as we use our new facilities to serve those who without us would have no helper we are on the way to peace and security.

Consciousness of God may be perfect. "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." As we aspire to use our best gifts in the service of the Highest and to bring all our other powers into line with it, we begin to make progress

in spiritual development. As we become conscious of the divine we see it manifested in all life.

The vision of infinite power is awe-inspiring. "The foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke." The voice that cried was the conviction of the soul that Spirit is all-embracing. The power of the spiritual realm fills us with awe at the thought of what is placed within our reach, and doubts of our fitness for the task of co-operating with Divine Mind assail us. "Woe is me! for I am undone." A vision of limitless power without the understanding to make practical use of it brings keen disappointment.

Though infinite in wisdom and power, God finds a use for our efforts in the scheme of things. We may not be necessary to the purposes of the Infinite, but it is necessary for our well-being that we engage in work that elevates mind and heart and takes us out of our narrow, petty, personal self into a wider, clearer realm. We work out our salvation.

As we realize that God helps us to a sane outlook and a balanced perspective of life, we learn to bring such a state into existence. When we turn our case or our brother's case over to God we do not thereby wash our hands of all part in the task of relieving him of his burdens. Our part is to speak the word of freedom for him and help him carry the load until such time as he sees freedom for himself and claims it.

QUESTIONS

1. What qualifies us for service of a high order?
2. In what respect are we strong when we are weak?
3. When does humility disqualify us for service?

4. What enables us to serve the highest ideal of perfection?
5. How may anyone see God?
6. What use of freedom helps us to realize peace and security?
7. When we turn a problem over to God do we thereby wash our hands of all responsibility in the matter?

Lesson 2, October 9, 1949

UNITY SUBJECT—*Practical Goodness.*

INTERNATIONAL SUBJECT—*The Moral Basis of True Worship.*—Isa. 1:11-18; Jer. 7:3-7.

11. What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12. When ye come to appear before me, who hath required this at your hand, to trample my courts?

13. Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting.

14. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them.

15. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17. Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

18. Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

3. Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4. Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these.

5. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor;

6. If ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt:

7. Then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore.

GOLDEN TEXT—*Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.*—Isa. 1:16, 17.

SILENT PRAYER—*I emphasize the inner values of faith and express them in deeds rather than in ceremonies.*

Rites and ceremonies are not vital adjuncts of faith, although they serve as reminders that faith is a part of life to many who without them would forget faith altogether. Faith is chiefly a matter of the inner life or heart and of its expression in action. It thus becomes intensely practical rather than theoretical.

A person may observe all the outward forms and ceremonies of his particular church and yet not be religious in the real sense of the word. If he goes to church, makes a contribution, partakes of the sacra-

ment, joins in the songs, bows his head in prayer or himself delivers the prayer, and by these actions satisfies himself that he has fully discharged his duty to God and man and may henceforth go his own way and do as he likes, he is deceiving himself. He has missed the point of true works, which is the criterion of a son of God. Much remains to be done before he can claim to be a son of God.

If we are to learn to do well, our first step is one of denial. We clear our mind and thoughts of evil by denying it any place in them. "Wash you, make you clean." Divine love cleanses us from all the sins of self and sense. The word of Truth makes us clean in mind, clean in body, clean in soul, clean in spirit. As we become conscious of the truth of our words we establish ourselves in a consciousness of purity and cleanness that no one can take from us.

With the denial of wrong thoughts we are to deny likewise the urge to wrong actions, and make our acts conform to our thoughts. "Put away the evil of your doings from before mine eyes." With the cessation of evil thinking comes a corresponding cessation of evil doing. The one follows the other as the wheel does the ox or the motor. Having ceased to do evil, we begin to "learn to do well." Learning requires study and practice. The child learns to walk by walking, uncertainly at first and ineffectually, but improving as he gradually develops muscular control. We learn to do well by taking thought for what is welldoing, and bending our energies toward that form of expression. Unselfishness is required, consideration for others, a high type of sympathy and compassion that comes as we enter into the universal

life consciousness and think of others in self-forgetfulness.

Self-forgetfulness qualifies us to see life from the viewpoint of principle rather than that of personal prejudice or petty limitation. We learn to "seek justice" not for ourselves and our wrongs but for those who are oppressed by injustice. If we ourselves are oppressed, we can declare our freedom in Christ and go forward in the consciousness of unfettered liberty.

To "judge the fatherless" is not to condemn them, but to remember that as sons of God we are to take the place of fathers to the fatherless. The father "pitieth his children" and protects them from the consequences of their inexperience. He nurtures and cherishes them. Divine love infolds those who are not yet able to stand alone, and stands sponsor for them. This is divine judgment, and the sons of God can pronounce no less.

To "plead for the widow" is to take thought for those who cannot protect themselves, whose consciousness of divine protection and care is for the time being in eclipse.

We can reason ourselves out of our sins or shortcomings. In spiritual consciousness we reason with God, and this close communion of thought with Divine Mind dissipates sense consciousness with its attendant evils.

True words must lead to true deeds. We may affirm that our body is spiritual ("the temple of Jehovah, the temple of Jehovah, the temple of Jehovah"), but until we amend our ways and our doings our body reveals small spiritual content. Dwelling in the thought and practice of Christlike-

ness opens the way to consciousness of reality and makes us exponents of Truth and practical goodness.

QUESTIONS

1. In what respect is faith practical rather than theoretical?
2. How do we begin to learn to do well?
3. Must we first cease to do evil? How is this accomplished?
4. How can we "judge the fatherless" and "plead for the widow"?
5. Can we reason with God, and what is the result of so doing?
6. How do we become exponents of Truth and goodness?

Lesson 3, October 16, 1949

UNITY SUBJECT—*Understanding among the Nations.*

INTERNATIONAL SUBJECT—*God and the Nations.*

—Isa. 1:21-28; 19:19-25.

21. How is the faithful city become a harlot! she that was full of justice! righteousness lodged in her, but now murderers.

22. Thy silver is become dross, thy wine mixed with water.

23. Thy princes are rebellious, and companions of thieves; every one loveth bribes, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24. Therefore saith the Lord, Jehovah of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies;

25. And I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy tin;

26. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, a faithful town.

27. Zion shall be redeemed with justice, and her converts with righteousness.

28. But the destruction of transgressors and sinners shall be together, and they that forsake Jehovah shall be consumed.

19. In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border therefore to Jehovah.

20. And it shall be for a sign and for a witness unto Jehovah of hosts in the land of Egypt; for they shall cry unto Jehovah because of oppressors, and he will send them a saviour, and a defender, and he will deliver them.

21. And Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto Jehovah, and shall perform it.

22. And Jehovah will smite Egypt, smiting and healing; and they shall return unto Jehovah, and he will be entreated of them, and will heal them.

23. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

24. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth;

25. For that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

GOLDEN TEXT—*Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*—Isa. 45:22.

SILENT PRAYER—*The good will and understanding of the Christ Spirit makes all nations and peoples content to live in a world at peace, with equal opportunities to enjoy freedom.*

Since the beginning of recorded history nations

have risen and fallen according to a pattern that is generally recognizable. Egypt and Assyria, so powerful at the time when Isaiah wrote, have passed from the scene of national greatness and, except for Egypt, are no longer known. Their glory is departed, and other nations, then unknown, have risen to exercise their power and blot out their memory.

To halt this seemingly inevitable progression of nations from obscurity to power and eventual decline, Isaiah calls attention to the causes of a nation's fall and warns against Jerusalem's continuance in a course of injustice and oppression. He prophesies that Judah will suffer for her lapses from righteousness and obedience.

A "faithful city" or country is one in which justice rules or "righteousness" lodges. Before such a standard can become more than an unrealized ideal individual citizens must realize the ideal of justice and righteousness in themselves, and express it in their life as citizens and as individuals. No one lives to himself. If his conduct is just and right he helps by so much to elevate the standard of living in his community. If he is unjust and his conduct is wrong, he lowers the standard of justice and right in his neighborhood and in his country. A country is known by the composite behavior of its citizens.

In the early days of our history as a nation Uncle Sam became a symbol of America. Some of the characteristics with which the nationals of other nations endowed him were none too flattering. He was accounted a sharp bargainer, his eye always fixed on his own interest. The making of money and the amassing of a fortune was his goal. So long and so

firmly fixed in the mind of the world as typically American is this trait that our sending aid to many nations impoverished by war does not altogether dispel it. The fact that we have become convinced that our safety lies in a united front with other democratic nations rather than in isolation does not vitiate the stand we have taken. "I will ease me of mine adversaries, and avenge me of mine enemies." By easing out of aggressive views, to which we have never been addicted, and embracing instead the hope of a united world devoted to international peace and loyal to the ideal of good will and helpfulness on a global scale we get rid of enemies. When this is done and the reward of world peace is reaped, good judgment will again be a commonplace in national and international relationships.

A person, a town, or a nation is redeemed by a reputation for fairness, justice, and faithfulness. The subjective consciousness is the abode of love (Zion), but it must be love of the good, the just, the right, the loyal, if it is to attain to spiritual consciousness and be identified with it.

No matter how remiss anyone may have been in developing clean, straightforward character and integrity, he can become clean by turning to God and trusting the Infinite to renew him in mind, body, and soul. Even Egypt can be reborn out of superstition and idolatry, and become the exponent of the true and the good. "The Egyptians shall know Jehovah in that day."

United in pursuit of the good, nations will find common interest in the things of the Spirit, and will carry these into actual expression in the practical af-

fairs of everyday living. Peoples with as diverse cultures as those of Egypt, Assyria, and Israel could unite in worshiping God and in this union realize spiritual oneness. Other nations of the present time can unite likewise to work out their highest good without fear and with entire confidence in the integrity of purpose of each nation that acknowledges the supremacy of a higher Power.

QUESTIONS

1. What makes a city "faithful"?
2. How does each citizen contribute to the standard of right and justice by which his city or country is known?
3. Is it easy to dispel the illusory opinions and substitute in their place a just judgment?
4. How can good judgment and right again be made a commonplace in national and international relations?
5. In order to attain to spiritual consciousness what type of traits or abstract principles must we love and express?
6. Does integrity on the part of nations presuppose national acknowledgment of and faith in God?

Lesson 4, October 23, 1949

UNITY SUBJECT—*Faith Our Sure Foundation.*

INTERNATIONAL SUBJECT—*Putting Our Trust in God.*—Isa. 12:2; 26:1-7; 30:1, 2, 15-17.

2. Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, *even* Jehovah, is my strength and song; and he is become my salvation.

1. In that day shall this song be sung in the land of Judah: We have a strong city; salvation will he appoint for walls and bulwarks.

2. Open ye the gates, that the righteous nation which keepeth faith may enter in.

3. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee;* because he trusteth in thee.

4. Trust ye in Jehovah for ever; for in Jehovah, *even* Jehovah, is an everlasting rock.

5. For he hath brought down them that dwell on high, the lofty city: he layeth it low, he layeth it low even to the ground; he bringeth it even to the dust.

6. The foot shall tread it down; even the feet of the poor, and the steps of the needy.

7. The way of the just is uprightness: thou that art upright dost direct the path of the just.

1. Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; and that make a league, but not of my Spirit, that they may add sin to sin;

2. That set out to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharoah, and to take refuge in the shadow of Egypt!

15. For thus said the Lord Jehovah, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. And ye would not:

16. But ye said, No, for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17. One thousand *shall flee* at the threat of one; at the threat of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill.

GOLDEN TEXT—*I will trust, and will not be afraid: for Jehovah,* even *Jehovah, is my strength and song; and he is become my salvation.*—Isa. 12:2.

SILENT PRAYER—*My trust and confidence are in divine love and power, and I place my life under the influence of this moving Spirit.*

A fearful, cringing spirit that leads a person to expect, if not always the worst that could come, at

least evil instead of good, makes life a forbidding experience. To get the good out of life we must approach it in a buoyant spirit of faith, trust, confidence, joy, and expectation of good to come. The divine Spirit is our salvation when we invoke and trust it to take possession of us and express itself through us. The opening verse of the text of this lesson is the best affirmation that any one could make at the beginning of the day, for it builds up a consciousness of faith that is not easily shaken. Also a mind at peace is founded on faith in God. With all our thoughts stayed on God and with the thought of divine love and power undergirding our efforts, we have a "strong city" (an aggregate of uplifting influences induced by thoughts of spiritual reality).

Those who love peace instinctively maintain a peaceful state of mind. Salvation forms the walls and bulwarks of peace, and salvation from inner and outer evil is found in faith deliberately developed and persistently held.

To be faithful to one's commitments is the only right course for a nation. Otherwise there is no security and no consciousness of peace or stability. As a person stays his mind on God in order to know peace and finds himself perfectly at ease, so nations can find peace when they keep faith with each other. Faithfulness is the highest form of conduct, for it is the solution of the secret of successful living.

The Divine Spirit is immutable, the same yesterday, today, and forever. "In Jehovah, *even* Jehovah, is an everlasting rock." We can trust the constancy of the Infinite, for it cannot be exhausted. Uprightness is the habit of the just person, and he considers

nothing less than what is right, without fear or favor. "Thou that art upright dost direct the path of the just." By aspiring to do what is just and right we develop perception of the right, and are able to avoid making mistakes in judgment.

Sense consciousness is unreliable, and we should never put our full trust in it. To "set out to go down into Egypt" is destructive of peace of mind as well as of faith in God. Egypt represents sense consciousness. To "take refuge in the shadow of Egypt" is to find the whole life shadowed by sense, and joy gone out of it.

To make a league with the Spirit of power, of love, and wisdom is to make oneself invincible by trouble or negation. We then find our salvation "in returning and rest," or in turning our thought anew to God and holding God in our thought continually. Our strength is in quietness and confidence, not in material force or might. To put our trust in materiality is to bid good-by to peace of mind. The horse was once accounted swift. Now the jet plane is swifter than sound, and still it affords no escape from fear. Rather it engenders fear. In a world of appalling material forces no one can feel secure except by lifting his faith to the higher realm of spiritual power.

If all who believe in God, whether Protestants, Roman Catholics, or Jews, would unite in prayer for lasting peace now through a quickened understanding among the nations rather than through reliance upon armaments, such a consciousness of justice and right would be developed that no nation would dare flout world opinion, and peace could become an ac-

tuality. Believers in God who cannot forget divergencies in belief about minor matters are no better than "rebellious children," taking counsel of their intolerance and self-centered opinions rather than of divine love and understanding and acting in that consciousness. Such a course can but result in an outstanding failure, leaving those who follow it "as a beacon upon . . . a hill," revealing light in isolation as a danger signal.

QUESTIONS

1. In what spirit should we approach life in order to make the best of it?
2. In a metaphysical sense what is our "strong city"?
3. What is the connection between faith or faithfulness and peace?
4. How can we develop a perception of what is right and avoid making mistakes in judgment?
5. What form of "returning" and rest saves us?
6. How can the believers in God create a consciousness of peace that will prove irresistible?

Lesson 5, October 30, 1949

UNITY SUBJECT—*The Inner Nature of the Self.*

INTERNATIONAL SUBJECT—*The Prophets Preach Social Righteousness.*—Isa. 5:1-12.

1. Let me sing for my wellbeloved a song of my beloved touching his vineyard. My wellbeloved had a vineyard in a very fruitful hill:

2. And he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3. And now, O inhabitants of Jerusalem and men of

Judah, judge, I pray you, betwixt me and my vineyard.

4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5. And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down:

6. And I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7. For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry.

8. Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!

9. In mine ears *saith* Jehovah of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!

12. And the harp and the lute, the tabret and the pipe, and the wine, are *in* their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands.

GOLDEN TEXT—*Woe unto them that call evil good, and good evil.*—Isa. 5:20.

SILENT PRAYER—*Good is absolute, and evil cannot be confused with it or substituted for it.*

God is the "wellbeloved" of the prophet in the text of this lesson, and Judah is the "vineyard." The Hebrew meaning of the name Judah is "praise Je-

hovah." Praise is closely related to prayer, and is an expression of spiritual consciousness. Whatever we praise we increase, through the law of mind.

When the faculty of praise is misdirected, the results (fruits of the vineyard) are the opposite of what could otherwise be confidently expected. When a person or a people blessed with opportunities to render service in the cause of the Christ chooses instead to concentrate thought and effort on self-seeking and material gain, the vineyard in the "very fruitful hill" brings forth wild grapes instead of choice fruit. The conditions of growth were the best that could be provided, but the crop was disappointing. The case is one of smiting and healing. Extreme measures are sometimes necessary. Where oppression displaces justice and helpless submission is found where righteouness should rule, the situation calls for firmness. We should go back to the foundations of our civilization and examine them carefully to see how justice and righteousness can be ushered in in place of their opposites.

The natural self is by nature earthly, selfish, self-centered. If the transformation from selfishness to unselfishness is tantamount to an upheaval of nature, it is justified, for when the self is once confirmed in devotion to its own interests, it does not readily see or understand the nature of spiritual consciousness, and the things of God are foolishness to it.

When given full rein the selfishness of sense consciousness crowds out every finer instinct. To transform it to selflessness requires patient, devoted work. Those who are in darkness need light. Ignorance disappears when understanding is quickened. Under-

standing displaces ignorance as light displaces darkness. We must begin at the foundation and make it all that it should be. Then environment will be important, but lacking the nucleus of Truth there can be no truth in the final product.

Those who are trying to get wealth through selfish practices will receive a short yield from their efforts. This is brought out by the statement that "ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah." The bath was a measure of wine containing about eight gallons. The homer was a dry measure, about ten times larger than the ephah. One bath would be a small yield for ten acres, but one ephah would be a crop equal to only one tenth of the seed planted. Greed and fear of lack stem from insufficient faith in God. Thus fear of lack causes one man to deprive others of their belongings in order that he may have enough for himself. This violation of the law of abundance brings into the violator's life the fear of lack.

Those who give themselves over to the habit of intemperance and the pleasures of sense are ignorant of the compensations of spiritual thinking and living, and become spiritual paupers. As they are brought to see the working of spiritual law in life they awaken to a new world and their outlook includes new and higher values. What is right and just and beautiful begins to draw them irresistibly, and they learn to "regard . . . the work of Jehovah," and to see that it is done in Truth.

QUESTIONS

1. What does the vineyard in the text of this lesson represent?

2. Does the law of increase operate through praise and prayer?
3. When praise finds its object in materiality, what results?
4. Why are smiting and healing mentioned together? Does the one ever lead to the other?
5. Before transformation takes place what is the nature of the self?
6. How does greed lead to lack?
7. Are intemperance and the pleasures of sense consciousness sometimes too deep seated to be overcome, or can those who are subject to them be brought to appreciate spiritual values?

NOTICE!

Unity Asks Your Help!

More than 300,000 subscriptions for various Unity periodicals will be due for renewal during the Christmas season—just at the time when our office will be extremely busy with Christmas orders!

You can help us. If your subscription expires in the next few months, will you send in your renewal order now—*in advance?* We can handle it before the rush season, and thus be free to handle Christmas orders later on. You will be helping to make some other person happy with a Unity gift on Christmas morning. Your renewing in advance will be appreciated by every Unity worker.

Thank you!

Silent UNITY

Jesus Christ is now here raising me to His consciousness of light, and I am wise.

The Society of Silent Unity, founded more than fifty-years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo., Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

THIS is a long overdue letter since I wrote you for prayers because I had been suffering from nervous indigestion and being underweight. The change came about so gradually that I hardly realized it at first, but now I am beginning to realize how much more I have received besides improvement in my health and weight. The whole need has indeed been met without my even realizing all that was needed to straighten me out. I am in a happier frame of mind than I have ever been in, with no spells of depression; and you should see the reflection of this change of attitude in my husband and children and all of my affairs. I have the easiest feeling of friendliness toward everyone, wherever I go, and a feeling of peace and poise, whatever I am called on to do, which is quite the opposite of the way I used to be. Our financial condition has improved a great deal too. Bless you for being such a wonderful channel of God's love and blessings.—*D. G., Missouri.*

SOME TIME ago I wrote you about my little son, who was ill with polio. I was so worried I did not know

what to do, so I went to a friend who receives *Weekly Unity,* which I always read. I told her I was going to write to Unity, and she said yes, so I wrote and asked prayer. Thanks to God, who does all things well, and to Silent Unity, my son is well and up and around as he always was, not crippled at all. Thank God. —*O. G., Texas.*

Filled with Plenty

As I learn more of Truth my blessings are increasing. For instance, things were financially very rough, and I decided not to worry, knowing that God had something ready for us. Out of a clear sky came the "something." A woman telephoned me, asking me to tutor her thirteen-year-old daughter who is unable to go to school. I had never heard of the woman before, but the secretary to the superintendent of schools in the district mentioned my name when she inquired. I have been substituting this year (another result of guidance), but private tutoring had never entered my thoughts. I am truly grateful for this opportunity.—*Mrs. L. E. M., Washington.*

For quite a few months you have been praying with me and for me, and I have received some startling results.

I had graduated from college with a degree in journalism, and this is one of the hardest fields in which to obtain employment. Fortunately through your prayers I have received a job on a paper that gives me the opportunity to do a column and even editorials, in addition to straight reporting and all other kinds of work connected with getting out a

paper. May I just add that often the average newspaper person starts out as a copy boy or girl. So you see just how much your prayers and mine have helped.—*L. V. H., New York.*

He Shall Have Abundance

THROUGH God's help, to which you opened my eyes, and my daily bank drill, which helped me hold fast as spiritual strength increased, our blessings are heaped up and running over. Our family fairly radiates good health, our finances are on the upgrade —I paid off a five-hundred-dollar debt last year— and best of all, we have been privileged to extend a helping hand in a case where help was sorely needed, thus expressing in a small but concrete manner our heartfelt gratitude to the Father for the abundance of good we have received.—*Mrs. D. D. J., Tennessee.*

My Help Cometh from Jehovah

Daily Word, which you send me, has become almost a necessity in my life. I am a teacher in the public schools, and I find both guidance and a solution to many problems that arise each day. When I start my day with *Daily Word* and the lessons in UNITY, I find that my work with the children is a joy. I am so grateful that I am able to have this literature. I don't know how I could get along without it.—*M. S., Pennsylvania.*

UNITY publications have been an inspiration to me at all times whether I am trying to overcome a problem or whether I am just full of the joy of living. I pass

them on to those around me, who I feel are in need of encouragement to keep on keeping on; after I have read them in tram-car, bus, or ferry. I thank you most sincerely; or should I say I thank God for an organization such as Unity, which helps to lift people up into a greater way of living.—*C. S., New Zealand.*

He Is My Refuge

I WROTE you several months ago asking you to help me overcome my nervousness in learning to play the piano. It seemed such a trifling thing to bother you with it, but it was something I seemed unable to cope with at the time. My music teacher says I am doing exceptional work and he is very pleased with the improvement I show each week. I am no longer ill at ease or self-conscious, and I know I shall derive a great deal of personal pleasure in my music. Our life is a perfect example of Unity's teachings. We are blessed with perfect health, prosperity, harmony, and peace. When problems arise, my husband and I talk them over and then leave them in God's hands and He has always worked them out better than we had anticipated.—*D. S. W., California.*

WHEN I wrote you last fall to ask for help in finding a home so my husband and I could be together, my prayer was heard, and as a result we have a nice place together since November. I placed an ad in the paper, as I had been doing for some time, and after the paper was four days old we received a call at my aunt's home from a retired minister and his wife who had recently bought a two-family

flat and were going to make it over into smaller units. The neighborhood is splendid. I am most grateful to Silent Unity.—*B. H., Michigan.*

Hearken unto Me

I WROTE to you some time ago asking for help and prayers because the house we lived in was being sold. I do not seem to have words to tell you how very thankful and grateful I am to you for your very kind and encouraging letter and for your prayers and affirmations.

We were notified by the new owner of the house that he wanted to move in within two months. I faithfully prayed and repeated the affirmations every day, and two weeks later we moved into our new home, the best house we have ever lived in. God answered your and my prayers far beyond my expectations. Friends and relatives say we are lucky to find a place in so short a time, but I think differently, and know it was God who answered your and my prayers.—*M. G., Illinois.*

Unto Us a Child

IT IS with great joy and thanksgiving that I tell you about the birth of my son. He was born on February 14, weighs six pounds five ounces. We are both in good health. I want to thank God for the ease with which he was born and for your encouraging thoughts. I was calm and relaxed and felt no fear. I thank you for directing my thoughts to God during the whole pregnancy.—*M. E., Pennsylvania.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have lost contact with God. I am wondering if I have done anything to lose His favor. Something is surely wrong somewhere. Tragedy has stalked our family, and I am the very last and youngest. Is it from someone's sins? Is there any use for me to keep on trying? Be honest with me. Is there any such thing as a whole family losing God's favor without any hope of its being restored?—*From a letter received by Silent Unity.*

No, you have not done anything to lose favor with God. In the loving heart of God there is only love, no condemnation. We do not believe there is such a thing as losing God's favor, for God loves us through every difficulty, every mistake, as well as through every joyous experience.

You cannot lose God any more than you can lose the air all about you. God's presence is everywhere. We sometimes lose sight of His presence at times of great trouble because our attention becomes involved with the trouble, but He is ever with us, and as we realize this and turn to Him we regain, that peaceful state of mind which comes with faith in the goodness of God.

We cannot always understand the things that come into our life, but faith can show us the way to meet them victoriously. Jesus said, "Judge not according to appearance, but judge righteous judg-

ment." As we take our attention from our difficulties and fix it on God we find that our faith in God flows back to sustain us. We feel sure that your faith will calm your fears as you pray and that patience and peace will fill your heart and prepare the way for the good you seek.

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My problem concerns my husband and another woman. It will soon be a year since he became involved with her, and it has been three months since he left home to make his decision regarding her. He comes to the house once a week regarding business, but he has at no time referred to the possibility of his coming back. The only noticeable improvement in the past week is that he has been more friendly. This has encouraged me, as I feel it is prayer rather than mere coincidence that brought this about.

Friends and neighbors tell me how foolish I am to wait any longer; that if he does not know by this time he never will, and that they never heard of such a situation before. Knowing that in your work you are presented with every kind of problem, I would like to ask if you too feel that I am foolish?—*From a letter received by Silent Unity.*

It does not seem strange to us that your husband might want time to think his situation through and to determine what he really wants. And you are wise to think primarily of your marriage rather than of your pride and what other people say.

It is possible for a husband or a wife to feel an attraction for someone else and think it is love, when it is only a passing interest. If during a time like this a husband and wife can be patient and intelligent,

as you and your husband are being, very often they are able to restore their marriage and to find in it greater happiness and satisfaction than before.

On the other hand, some couples do grow apart. If this proves to be true of you and your husband, there will still be a way of happiness for you. God never deprives one of His children of happiness. He has happiness for each one. This is what you must keep remembering as you wait for developments in this situation in your life.

Our young daughter is going away to college this fall, and what should be a very happy experience for her is being spoiled by her sense of false pride. She has an opportunity to live in a Christian home with a relative and to earn her board and room by helping with the housework and caring for the children. She is ashamed of this and fears she will be ridiculed by the other college students. What can I tell her to make her feel better about this?—*From a letter received by Silent Unity.*

Our loving prayers are with your young daughter that she may not only come to feel right about her school job but that she may enjoy it and have the feeling that she has a home while she is there. We know that her association with other college students will show her that many of them work their way through school by performing tasks far less attractive than hers will be. Do not be anxious about your daughter's attitude but know that there is a very adjustable spirit within her that will leap to meet this situation when she is actually called upon to do so. As she sees how many students are faced with

the same problem and as she learns that comparatively few parents are able completely to finance their children while in college, she will gain a broader viewpoint and thus a happier attitude.

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It seems as if a crisis has arisen in our family. Our little daughter has taken a frantic dislike to school because of her lack of ability in reading. I wonder if you would pray for us about this and also send me a word of advice. I simply do not know which way to turn.—*From a letter received by Silent Unity.*

We know how upsetting such situations are, and our blessings and prayers are with you and your little daughter during this time. However we want you to compose your mind, dear friend, by knowing that this dislike of school, like other emotional upsets, will pass away. In the meantime draw upon God's spirit of poise and calmness within you and let your faith in your daughter serve as a guide to her faith in herself.

We are knowing that God's wisdom within you will guide you to do any outer thing you can do to help your youngster. Perhaps some lively, interesting summer reading would stir up her interest in this subject. Maybe if she could read simple recipes or directions to you it would give her a desirable sense of importance. Your praise of her good efforts will be of greatest help to her, for it will establish within her the feeling that she can read well. Your poised and peaceful attitude will help to establish harmony in your household, and we know this too will shed a blessing on the situation.

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 101 N Robertson
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 1433 Madison
Oceanside—Sonja Celia Samiran, Oceanside Woman's Club
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stennen, 720 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, Y W C A
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Leslie McBride, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1528 3
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J. Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Watsonville—Alice Hopkins, 31A Madison
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Alice Benson, Colorado bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel
Washington D C—Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Delray Beach—Frances Jarrell, 34 S E 4th ave
Fort Lauderdale—Nora Campbell, Woman's club
Fort Myers—Mildred Brown, 7 and 8 Travers Arcade First st
Jacksonville—Wm & Bonnie Grenson, 220 E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 E Orange
Sanford—Carolyn Parsons, Valdez hotel
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, 134 Acacia

GEORGIA

Atlanta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashley NW

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Hazel Erisman, 109½ N Main

Champaign—Viretta S Sutherland, City bldg

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 322 E 43d; Henrietta Gorden (col) 4307 S Michigan

Decatur—Maud Kellogg, 317 W Decatur

E St Louis—Florence Schaefer, Broadview hotel

Mattoon—Ethel Maguire, Hotel Byers

Rockford—Bernice Biggers, Empire bldg

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Faith Cornwall, Court and Berry

Gary—Margaret Cain, YMCA

Hammond—Margaret Cain, Masonic temple

Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand

Sioux City—Unity, Insurance Exchange bldg

Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 244 Ky

Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Eloise Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, Theater bldg

Dearborn—Eleanor M Cameron, 22362 Morley

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 425 W Grand River

Jackson—Bess DeMay, Security bldg

Grand Rapids—Ida Bailey, Scribner & 2d N W

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey & Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hobenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 707 W 47th

Lee's Summit—Ralph Rhea, Unity Farm

Lemay—Julia McKee, 284 Lemay

Overland—Kate Evans, 2422 Goodale

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4509 S Kingshighway

MONTANA

Billings—Mary Wessel, 11 Lewis

Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA

Great Falls—Lillian Cook, 1023 2 S

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John E Manola, 107 Main

Hackensack—Eleanor Drew, Woman's club

Montclair—Gladys Stevenson, 6 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

Trenton—Unity, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills inn
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russel Kemp, 110 Onondaga ave
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N. W.
Cincinnati—Effie Smith, Erna E Wissman, 3047 Madison; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, 167 Main S W
Youngstown—Everett St. John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Ponca City—Celia White, 1018 S 5

OREGON

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 130 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Seattle—Donald O'Connor, Arcade bldg
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Milwaukee—Mae Lundahl, 208 E Wisconsin
Racine—Lu Verna Bauer, 423 S Main

CANADA

Calgary—Unity, 221A 8th ave W
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Montreal—May Duncan, Victoria Hall, Westmount
Ottawa—Andrew Carlson, National bldg
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 2249 Yonge st
Winnipeg—Edna Bowyer, 360 Young

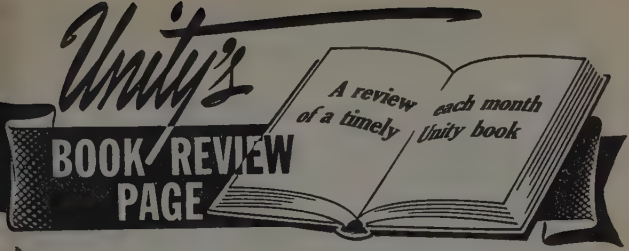
ENGLAND

Easington Village—Thomas W Merrington, 11 Sea View, Co. Durham
Iver Heath—Dora Johnson, Ellsmere, Slough rd
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas W Merrington, Co. Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin, Berlin 31

Unity Literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.



Atom-Smashing Power of Mind

By Charles Fillmore

Will man destroy himself or will he turn to the directive wisdom within him that will turn all scientific knowledge into constructive soul-advancing activity? Charles Fillmore takes up this question in his book *Atom-Smashing Power of Mind* and pleads with mankind to begin seeking the guidance of the one Mind:

"People in this atomic-bomb civilization ask why God does not reveal Himself now as He did in Bible days. The fact is that God is talking to people everywhere, but they do not understand the message and brush it aside as an idle dream. . . . A very little observation shows that the purer the mind the greater its capacity to receive and interpret the ideas imparted to it by the Spirit."

Atom-Smashing Power of Mind is filled with chapter after chapter of Mr. Fillmore's dynamic teaching about man's relationship to God by which he can become the man of Christ dominion that he is meant to be.

(*Atom-Smashing Power of Mind* is bound in handsome black fabrikoid and is priced at $1 a copy.)

Appearing in Other Unity Magazines This Month

Little Things for People

Perhaps you have at some time felt as Frances F. Taylor says she did in her younger days. She said she wished she could do some great big thing for God, whereupon her grandmother told her to remember that "there are lots of little things you can do for people." You will want to read Mrs. Taylor's article in the October 9 issue of *Weekly Unity* in which she tells how working with God to will and to do all the things that she should do helped her to take the right attitude toward the countless things she had to do for her husband and children. Her article is entitled "Little Things for People" and will help readers find the blessing in many of their tasks that in the past may have seemed burdensome.

Crossing Bridges

"The old saying about not crossing bridges before you come to them always struck me as being pretty sensible, but the other day I heard a successful businessman alter it with interesting results," writes Worral G. Sonastine in his *Good Business* article "Crossing Bridges." The businessman's version of the old saying is this: "Always cross your bridges in faith before you come to them." Mr. Sonastine recommends keeping in mind the omnipresent love of God. When we face the unknown, let us assume that it is good. An attitude of complete faith in the allness and the goodness of God eliminates fear of the future and thereby enables us to center all our attention on the present.

The Partnership Pumpkin

Would you think that a boy who had a chance to spend his summers on a Mississippi River houseboat with his grandfather would even consider wanting to stay somewhere on land, especially if it were just for the sake of raising some pumpkins from the seeds the teacher had given him on the last day of school? Joe found a way to go with his grandfather, from whom he learned the value of having faith in the "Silent Partner." He raised some pumpkins too. Joe's story is told by Olive Rambo Cook in *Wee Wisdom* and is entitled "The Partnership Pumpkin."

Faith Value

"Am I lacking in faith," a woman asks in Worral G. Sonastine's *Progress* article "Faith Values," "when I forbid my daughter to be out alone at night?" This and other questions on faith are considered by Mr. Sonastine, who explains that in addition to faith we are also given other divine faculties to use, one of them being judgment. "We are not lacking in faith," says Mr. Sonastine, "when we follow the simple dictates of common sense."

Daily Word *Presents Article on Prosperity*

An examination of the letters received by Silent Unity shows that many, many persons are eager to learn how to demonstrate prosperity. About the idea of blessing money they ask, "What good does it do to bless money, an inanimate object?" The Unity teaching about blessing money and other ways and means to greater prosperity are discussed in *Daily Word* this month in an article entitled "In God We Trust."

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	standard only	1.00
	God Is the Answer	*Dutch* $1; *English*	1.00
	How I Used Truth	*German* $1; *English*	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*German, Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	standard only	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German* $.10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	standard only	1.00
	Christian Healing	*German*	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	standard only	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	*French* $1; *English*	1.00
	Prosperity	standard only	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	standard only	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	de luxe $2; standard	1.00
For Devotion	Bible, American Standard Edition		6.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Atom-Smashing Power of Mind	standard only	1.00
	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	standard only	1.00
	Mysteries of John	standard only	1.00
	Selected Studies	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard only	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	God Is Blessing You Now	.10
Be at Peace	.10	Good News, The	.10
Breath of Immortality	.10	Holy Bread	.10
Challenge of the Dawn, The	.10	Land Is Bright, The	.10
Christmas Blessing	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent	.10
Daily Resurrections	.10	Preparation for Easter	.10
First Things First	.10	Recipes for Living	.10
Gift Imperishable, The	.10	Song of Life, The	.10
Great Helper, The		To Them That Ask	.10
French, English	.10	Way of Faith, The	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00
	Jet and the New Country	1.00

NEWS *from* UNITY

"If I Be Lifted Up"

In her article "If I Be Lifted Up," which appears in the November issue of *Unity,* Mary Louise Kupferle writes: "We have all known times of conscious upliftment, times when we recognized and accepted a part of the divine nature of All-Good, God, as an actual reality within our life . . . when we seemed blessed with an assurance of infinite supply and security."

But at the very first small sign of doubt or dismay what do we do? At such times the most essential thing we have to do is to lift ourselves up in consciousness to a point where our every thought is focused on our heavenly Father and His kingdom.

Mrs. Kupferle offers much encouragement and inspiration in her article; it is sure to help you rise above difficulties.

Unity Radio Program Helps Alcoholics

Radio draws a great many different types of listeners, and "Unity Viewpoint," Unity's national radio program, reaches and helps listeners with their problems, daily bringing encouragement. The following letter is just one of hundreds received every week:

"Your morning broadcasts have brought peace and harmony again into the home of a confirmed alcoholic, who started to listen to the program just a month ago. The change in this man is remarkable. Being unable to concentrate on reading matter, he has been sustained by your program. It has lifted him from despair into a new way of life."

A free schedule of all the Unity radio programs will be sent you upon request.

The Metaphysical Bible Dictionary

Are you planning to enroll in Truth study classes this fall? If so you will find the *Metaphysical Bible Dictionary* very helpful to you, for it interprets names of persons and places as well as significant words and terms found in the Bible.

For example here is part of the interpretation given of the prodigal son:

"The son who stayed at home is the religious or moral nature; the son who went into the far country is the human phase of the soul . . . Going into a 'far country' is separating the consciousness from its parent source. . . . When we make unity between the outer sense and the inner Spirit (the return of the younger son to his father's house), there is great rejoicing; the outer is flooded with vitality (robe), unending power is put into his hand (ring), and his understanding (feet) is strengthened. The 'fatted calf' is the richness of strength always awaiting the needy soul. When all these relations have been established between the within and the without there is rejoicing."

"The Bank Drill and Faith——"

"The daily drill of the Prosperity Bank and faith in the power of the Great Giver has brought much prosperity and success to us in the last few weeks," writes Mrs. C. M. F., Michigan. "I received my Bank a few days before the men at my husband's place of employment went on a four-week strike. During the time that he was off the little business that I have in my home was better than it had been for five months, in spite of the fact that most of my customers were feeling the effects of the strike."

You can order a Prosperity Bank and try the Bank plan of prayer and practice of the presence of God. Look for the Bank coupon on one of the following pages.

Best-Loved Unity Poems

An ideal gift for friends who may or may not know anything about Truth is *Best-Loved Unity Poems,* a book of carefully selected poems that have appeared in Unity periodicals.

One friend writes: "Each of the ten copies of *Best-*

Loved Unity Poems that I ordered for gifts has brought an enthusiastic response."

Another writes: "For my church group I use this book, because the poems have such good thoughts in them. I sometimes take the theme of a poem for a devotional topic and select passages from the Bible to correlate with the poem."

The 181 poems are by 109 authors and are on such subjects as love, friendship, faith, courage, prayer, the seasons, and holidays. Poems by the following authors are included in the book: Grace Noll Crowell, James Dillet Freeman, R. H. Grenville, and Elizabeth Barr Haas.

To Our European Friends:

Your letters expressing your appreciation of the Unity literature we have sent to you arrive daily in growing numbers. Your eagerness to share the Unity teaching with your fellows is a blessing to you and to us.

Some of you hold meetings in your homes, some of you translate from our English publications into your language for the benefit of your friends and relatives, while others pass along the books, booklets, and pamphlets already published in your language.

We find too that some of you are able to have published in local magazines and newspapers translations of articles from Unity magazines. If you can obtain space in local publications for arti-

cles or extracts from Unity literature you have our permission to use our material freely. We should appreciate a credit line and a copy of any publication in which you place a Unity article.

Unity Instruction and Fellowship

Through the more than two hundred ministers and teachers accredited by Unity School of Christianity many cities in the United States are now blessed with an effective Unity ministry. Unity students living in those cities thus have the opportunity to attend devotional services, healing meetings, and study classes.

The first week in October will initiate the fall and winter study classes in Unity centers. Classes will be offered in *Lessons in Truth, Christian Healing* (or *Talks on Truth*), Bible Interpretation, and *The Silence.* Besides these standardized classes, others are offered according to the needs of the respective groups. In addition to giving the Truth fundamentals for victorious living, these classes afford an opportunity for fellowship with other persons of like interests.

If there is a Unity center in your city, plan to enroll in one or more of the study classes being offered during the fall and winter months. (If you are interested in attending Unity Training School, ask your center leader about enrolling in a *Lessons in Truth* class for credit.) By your presence and by your attention to "things of the Spirit" you can bless the group and at the same time receive a blessing for yourself. Consult your telephone directory for the address of the Unity center in your city, or write direct to us.

"Biggest $1 Value," Writes Good Business *Subscriber*

The following letter comes from a subscriber for *Good Business,* Unity's magazine for business and professional persons: "Here is my $1 for the continuation of my subscription for your fine publication. It is the biggest value I have ever received for $1. As an inspirational guide and as a stimulus to discovery or reaffirmation of one's inner intelligence it has few equals."

I have a "talent" for courage, for strength, for steadfastness, for renewal, for health. I have a "talent" for forgiveness, for faith, for confidence, for co-operation, for harmony, for love. I have a "talent" for peace, for tolerance, for poise. I have a "talent" for willingness, for service, for enthusiasm, for zest.—*Dana Gatlin; God Is the Answer.*

TURN *Discontent* INTO *Progress!*

It has been said that discontent is the first step toward progress, and it is easy to see that this is true. For example, the many modern conveniences of living that we enjoy today are the result of discoveries made by persons who were not satisfied with doing things in the same old way. The Unity movement itself is the result of Myrtle Fillmore's dissatisfaction with the widespread belief in inherited disease and her desire to change that belief.

Perhaps there is some condition in your own life with which you are dissatisfied. Then begin now to correct it by substituting faith for dissatisfaction. In making this change you will find Unity's illustrated monthly magazine PROGRESS an inspiring and dependable guide. Its very name is characteristic of its message. Progress is associated with *action,* and when you read PROGRESS magazine, you feel the urge to be up and doing. If you will attune your heart to the spirit of PROGRESS and faithfully follow its guidance, you will find yourself making real advancement toward the fulfillment of your cherished desires. Approach life with the PROGRESS viewpoint and you cannot help but succeed! A year's subscription—12 issues—for just $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

BE *Assured* OF PROSPERITY

When you toss a stone into the air you do not think that "perhaps" it will fall to earth again. You know it will. You know you have invoked an unfailing law that will inevitably pull the stone back.

When you put your mind in harmony with God's unfailing law of supply, here too you invoke a natural law as sure and unchanging as the law of gravity. It will not fail you; rightly used, it assures you of prosperity.

In attuning yourself to the law of supply you, like thousands of others, will find the Prosperity Bank plan a great help. This plan provides a prosperity prayer and meditation to be used daily for a period of seven weeks, a regular drill that gives divine prosperity a channel and opportunity to enter your affairs. Mail the coupon today for a Bank and complete instructions for its use. List the names of three friends whom you wish to bless with subscriptions for UNITY.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-10-49

NEW UNITY BOOK
CHARLES FILLMORE'S

Atom-Smashing Power of Mind

This timely book by Charles Fillmore, co-founder of the Unity School of Christianity, can take you adventuring in the realm of spiritual thinking. It is filled with chapter after chapter of Mr. Fillmore's most inspired and dynamic teaching about man's relationship to God. Most of the chapters have appeared separately as articles in *Unity* magazine and were selected for book publication because of reader demand.

In this new volume Mr. Fillmore characteristically shares his gleanings of the "deep things of Spirit." His many victorious soul experiences, as he gives them in *Atom-Smashing Power of Mind,* will challenge and impel you to continue steadfast on the kingdom-seeking way.

You can have *Atom-Smashing Power of Mind* by ordering it from your local Unity center or by writing to Unity headquarters. It is priced at $1 a copy.

Unity School of Christianity
Lee's Summit, Missouri

Garrett Biblical Institute
% The Library
Evanston Ill

God has implanted within me His glorious life-giving Spirit. I rejoice in the ever-renewing, ever-unfolding expression of infinite life within me.

My faith is so strong that God's life is present in every nerve and cell of my body temple that I constantly manifest greater health, vitality, and strength. An endless, uninterrupted stream of life, which can never be depleted because it is from God, flows through me.

God's life renews me in mind and body. Through this renewal I gain a new vision of and a new outlook on life. I let go of old negative beliefs.

I express the joyousness of God life within me. I manifest health, strength, and bodily renewal. I am the ever-renewing, ever-unfolding expression of infinite life.

Praise God for perfect health!

—*Helen S. Carpenter*